Southern Baptists Working Together

E. P. Alldredge

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SOUTHERN BAPTISTS WORKING TOGETHER

E. P. ALLDREDGE

Southern Baptists Working Together

A Study of the Cooperative Life and Work of Southern Baptists

By
E. P. ALLDREDGE, A.M., Th.M., D.D.

NASHVILLE, TENNESSEE
SUNDAY SCHOOL BOARD
OF THE
SOUTHERN BAPTIST CONVENTION

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AUTHOR'S FOREWORD

Upon the repeated and urgent request of workers in the several states of the South, we have undertaken the difficult, if not impossible, task of telling the story of the co-operative work of Southern Baptists in the little space allotted to us in this book.

We have attempted, inadequately of course, to present all the main phases of our denominational work in their proper Scriptural settings, within the space of ten short chapters. To each chapter we have appended questions for review; and we have also sought to set forth the growth and organization of each phase of our co-operative work by means of graphs and drawings. Also, we have followed a definite system of numbering the main points under discussion in order to aid the teacher.

The reader will understand, of course, that many of the most vitally important questions, institutions and events connected with Southern Baptist life and work have necessarily been passed over with brief mention because of our limited space. But if the little book brings to our Baptist people of the South a new and vital interest in and loyalty to the life and work of our great denomination, we shall feel amply repaid for the labor of preparing it.

E. P. ALLDREDGE.

Nashville, Tenn., April 5, 1925.

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CHAPTER I

INTRODUCTORY: PREPARATION FOR WORKING TOGETHER

There are few more interesting and engaging stories in all the New Testament scriptures than the one which tells us how Christ sought to prepare his disciples to successfully work together for the extension of his kingdom—how he went about the task of teaching and training them in the fine art of living together and working together for the ongoing of his great redemptive work in the world. Seven things, in particular, are of interest to us in this story.

I. Example of John and Jesus Working Together.

As a splendid beginning of the task of teaching and training his disciples to work together, Christ gave them the beautiful, impressive and instructive example of himself and John the Baptist working together. How different these two persons were—how distinct in habits, tastes, natures, gifts, powers of service, and missions in the world—and yet with what beautiful accord did they work to-

gether and how splendidly did the work of each fit into and fulfill the other!

John gave himself over to the task of preparing the minds and hearts of the people for the coming of the kingdom and the Messiah; disclaiming at the same time any and all the powers and dignities of the Messiah for himself, and pointing out Jesus as the long expected Christ and Son of God; while Jesus, on his part, welcomed John's disciples and made them his own, explained the mission and work of the Baptist and gave him a place of honor occupied by no other mortal man. (See Matt. 3: 1-6; John 1: 19-34; John 3: 22-36; Luke 7: 18-35; Matt. 11: 2-19; etc.)

Could such an example fail to impress the disciples with the duty and high privilege, to say nothing of the far-reaching possibilities, of working together for the on-going of his kingdom?

II. Actual Experience in Working Together.

The Master's next step in the training of his disciples to work together was to confront them with the great unreached multitudes, cause them to pray for more laborers and then to commission them to go out in two great preparatory campaigns and actually do the work of healing, teaching and preaching the gospel of the kingdom—one of these campaigns being conducted by the Twelve (Matt. 9: 35—

11: 1) and the other being conducted by the Seventy (Luke 10: 1-24).

Neither group, however, was sent out one by one, but always two by two. They were, in this way, not only compelled to grapple with the great problems which would afterwards challenge the best that was in them, but they were forced to learn how to work with one another and to have opportunity for the development of that remarkable team-spirit which we shall see asserting itself later on.

III. Women Working Together With Christ.

Nor were these great experiences in working together and the splendid training which resulted from it confined to the men. On the contrary and very early in Christ's active ministry, we find a distinct group of women banding themselves together and working together to supply the temporal needs of the Lord Jesus and the Twelve and to aid in many other ways the great threefold work of his kingdom —preaching and teaching and healing. These women were the last to leave him at the cross and the first to greet him victorious at the open grave. (Luke 8: 2; Luke 23: 27; Luke 23: 45-49; 55, 56; Mark 15: 40, 41; Luke 24: 9-12; John 20: 2-18; Mark 16: 9-11; Matt. 28: 1-10.)

IV. Four Great Laws of Working Together.

As a further part of their training in working together, our Lord gave his disciples four great laws on how to work together, which both the old and the young among us would do well to study anew in this connection:

1. **The law of brotherliness, as opposed to overlordship.** All disciples must realize that they are children of the same father and be childlike and brotherly in all their relations. If differences arise, they must be settled on the basis and in the spirit of real brotherhood. There must be no hierarchy, no episcopacy, no overlordship of one disciple or one group of disciples over another. (Mark 9: 33-37; Matt. 18: 1-5; Luke 9: 46-48; Matt. 18: 15-35; Matt. 20: 24-30; John 13: 12-17.)

2. **The law of unselfish service, as opposed to place-seeking.** There must be no effort made and no desire cherished, to gain the chief places in the kingdom—as is customary among the ungodly peoples of the earth—but each must prefer the other to himself, and all must follow the divine Master "who came not to be served but to serve and to give his life as a ransom for many." (Matt. 20: 20-28 and Mark 10: 35-45.)

3. **The law of liberty, as opposed to intolerance.** One group of disciples must not call down fire from heaven on some other body of disciples who do not choose to work with them. (Mark 9: 38-50; Matt. 18: 6-14; Luke

9: 49, 50.) And it is not the Lord's will that the men should seek to stop the women from the special services which they feel moved to render to him. "Let her alone," says the Master concerning a woman who was rendering him a great and unique service. (Mark 14: 3-9; Matt. 26: 6-13; John 12: 2-8.) On the contrary, there must be liberty and brotherly consideration for all groups who acknowledge Christ as Lord and Teacher and who seek to honor him and carry out his great commission.

4. **The law of the distribution of service according to talents or gifts.** Not every disciple is given the same gifts or powers of service. It is the chief business of each child of God, therefore, to discover what special service God has fitted him for and give himself over to this task unreservedly. (Acts 6: 1-8; Rom. 12: 1-8; 1 Cor. 12: 4-31; Eph. 4: 11-16.) Some are given greater talents or powers of service than others; also more is required of these greatly gifted servants of God. (Luke 19: 11-28; Matt. 25: 14-30.)

V. The Seven Cardinal Ways of Working Together.

The Master also pointed out seven cardinal ways of working together—every one of which is essential for the on-going of his kingdom.

1. **Working together by fully and faithfully preaching and teaching the whole gospel to**

the whole world. See the example of the Twelve, the Seventy, the Apostle Paul and his companions, etc. (Matt. 10: 1—11: 1; Luke 10: 1-24; Acts 13: 1-4; Acts 15: 36-40; Matt. 28: 16-20.)

2. **Working together by caring for the sick and suffering, the widows and orphans, the aged and infirm, the poverty-stricken and needy,** as was done by Christ and the Twelve and as was done by the Jerusalem Church, the church at Antioch and a group of foreign mission churches in Paul's day. (See Matt. 10: 7, 8; Mark 6: 30-44; Luke 7: 18-23; Mark 16: 15, 16; Acts 6: 1-7; 11: 27-30; 24: 14-16; 2 Cor. 8th and 9th chapters; Rom. 15: 22-32; James 1: 27, etc.)

3. **Working together by gifts to Christ's cause.** (Mark 12: 41-44; Luke 21: 1-4; Luke 22: 35-38; 2 Cor. 8th and 9th chapters, etc.)

4. **Working together by prayer.** (John 14: 12-14; Matt. 6: 6-10; Mark 11: 24, 25; Luke 11: 1-12; 1 Thess. 5: 17-25.)

5. **Working together by loyally keeping Christ's commandments.** (Matt. 10: 25-42; John 14: 15-24; John 15: 10-15, etc.)

6. **Working together by consecrated and fruitful lives.** (Matt. 5: 13-20; Matt. 6: 19-34; John 15: 1-8; John 15: 16, etc.)

7. **Working together by bravely bearing persecutions for Christ's sake.** (Matt. 5: 11, 12; 10: 16-39; John 15: 17-26; 1 Peter 3: 13—4: 6.)

VI. The Divine Agency for Working Together.

Our Lord likewise gave to his disciples a great, divine agency or institution, through which and by means of which they were to work together for the on-going of his kingdom—viz.: **his church.** In the next chapter we shall deal specifically and at some length with the local church. We pause here to note some things about the church as an institution:

1. **Establishment of the church.** The church as an institution came into existence very early in the personal ministry of our Lord. In fact, one of the first of the great achievements of his personal ministry was not only to proclaim the coming of a new and distinct spiritual order known as "the kingdom of God"; but to call out and gather about himself **a new and distinct spiritual body, a new Israel, a new assembly, which is the church.**

Christ's great declaration in Matt. 16: 18 does not mean that the church is yet to be launched in the world; but rather that the beginning has already been made, in the little assembly of Peter and the other apostles there before him, and that he will go on with the building, using the same materials—viz.: **men and women who confess faith in Jesus as the Messiah and Son of God.**

Certainly from the hour when he called the four fishermen and they gave up their nets (and also gave up their places in the old Is-

rael), and followed him, maybe earlier, this new assembly, this new Israel which is the church, became a distinct and definite institution. (Mark 1: 16-20; Matt. 4: 18-22; Luke 5: 1-11.)

It received notable additions from time to time, during our Lord's ministry. (Mark 2: 13-17.) A definite group of missionaries, called apostles, were selected out of the body of the church and ordained for specific work; later seventy other missionaries were selected from the body of the same church and sent out; but in all essential features, the church existed then substantially as it is today.

2. **Nature of the church. What was the church, as Christ himself established it?** The church, during our Lord's ministry as now, for example, was a sacred assembly or group of disciples who bore a sixfold distinction, viz.: (1) They confessed faith in the Lord Jesus as the Messiah and the Son of God and Savior of the world. (2) They were baptized in his name and after his example. (3) They were separate alike from the heathen world and the old Jewish regime and voluntarily associated together under the leadership of Christ. (4) They were bound together by mutual faith and hope and love in Christ and in the ties of a genuine brotherhood. (Matt. 23: 8-12.) (5) They administered the ordinances and exercised the discipline of the new assembly. (John 4: 1-4; Matt. 18: 15-20; Mark 14: 12-21.) And (6) they worked together for the extension of the kingdom of God, by preach-

ing, teaching and healing, under the immediate direction of Christ. If such a group of disciples, under the personal leadership of Christ, does not constitute a church in the New Testament sense, we confess that we do not know what the word church means.

3. **Place of the church.** But our Lord not only established the church, determined its nature and its work, but he placed it in a unique position. (1) The church (as an institution) is his building and the only institution built by him during his personal ministry. (Matt. 16: 18.) (2) The church (and not the Pope or the Synod or the Convention) is the sole authority in the kingdom of God. (Matt. 18: 15-20.) The question is sometimes debated as to whether Christ gave the commission to the church as such or to the disciples as representatives of the church. The question is immaterial since the church is the authoritative agency in the kingdom. (3) The church will be attacked by all the powers of evil, but will prevail over all opposition. (Matt. 16: 18.) There is not a shadow of a suggestion in Christ's teachings that the church will fail. (4) The church will never be leaderless; for when Christ goes away the Holy Spirit (not the Pope) will come to teach and rule the church. (John 15: 26, 27; 16: 7-15.) (5) The church will evangelize the whole world. (Matt. 23: 10; Matt. 28: 16-20; Mark 16: 15; Luke 24: 44-49; Acts 1: 3-8.)

VII. The Divine Program for Working Together.

It remains to note the marvelous program for working together which our Lord gave to his disciples in the great commission. (Matt. 28: 16-20.)

1. **Look at the vast sweep of this program:** "All authority" is back of it; all realms are concerned in it, "both heaven and earth"; "all nations" and "every creature" is included in it; all Deity—"Father, Son and Holy Spirit" —superintends the enterprise; "all things" commanded of Christ are comprehended in it; and all time is covered by it—"always even unto the end of the ages."

2. **Look also at the divine order of work set forth in this program:** (1) We must go into all the world; (2) we must disciple or evangelize all nations—every creature; (3) we must baptize the disciples or believers—and these only; and (4) we must teach the disciples or believers to put into practice all things which Christ commanded.

The changing of the divine order set out for us in this great program of the Master has brought more harm and hurt, more wreck and ruin to the churches and the cause of Christ than almost all other things combined. For whenever we change or modify the order of this divine program we commit a four-fold crime: (1) We defy and set at naught the authority of the risen King; (2) we bring in the two-fold heresy of salvation through the sac-

raments and infant christening; (3) we relegate believers' baptism and a regenerate church membership; and (4) we divert, subvert and heathenize the whole Christian movement. We have no choice, therefore, but to follow the divine order set out in Christ's great program.

3. **Finally look at the presence and power promised those who work together to carry out this great program:** "Lo, I am with you alway, even unto the end of the ages."

QUESTIONS FOR REVIEW—CHAPTER I

(See Special Examination Questions on page 179.)

1. **How did our Lord seek to teach and train the early disciples to work together?**
2. **What example did he give them in co-operative work?**
3. **What did he do to give the disciples actual experience in working together?**
4. **How did the women in the early church work together?**
5. **Name the four great laws of Christ which must govern all our co-operative work.**
6. **Give the seven cardinal ways which Christ taught his disciples to work together.**
7. **When did our Lord establish the church?**
8. **Describe the church as Christ himself established it, giving its sixfold distinction.**
9. **Name three features of the Great Commission of Christ.**
10. **Name four great crimes committed in not following the order of Christ's program.**

CHAPTER II

WORKING TOGETHER IN THE LOCAL CHURCHES

I. The Church Established by Christ.

The (local) church at Jerusalem bears a sixfold distinction among all the churches in the world: (1) It was established by the Lord himself in the early part of his ministry, perhaps two years before Pentecost. (2) It had all twelve of the apostles as members, teachers and leaders. (3) The whole membership received the baptism of the Holy Spirit and spoke with other tongues. (Acts 2: 1-12.) (4) Its main officers and leaders wrought miracles from time to time. (5) Its members practiced community of goods as a means of financing the church. (6) It was the mother and is the forerunner of all true churches.

That the church at Jerusalem was established by the Lord himself long before Pentecost scarcely needs proof among intelligent Baptists.

(1) The church actually existed long before Pentecost. Let one but ask himself: "What is a church, in the New Testament meaning of the word?" and he will immediately understand that, from the time of the calling out of

the first four fishermen, our Lord's ecclesia was in existence. In fact, if this definite, distinct, organized body of believers or disciples whom our Lord called out, taught, trained, dedicated and commissioned to evangelize the world did not constitute a church, long before Pentecost, the word **church** has no meaning in the New Testament scriptures.

(2) The church was present in Jerusalem some days before Pentecost. That is to say, the church was not only in existence before Pentecost, but it had assembled in a definite place in Jerusalem, held a very important church conference in which a successor to Judas Iscariot was elected, and remained together for ten days in supplication and prayer. (Acts 1: 13-26.)

(3) There is no mention or even a suggestion in the New Testament scriptures of a church being constituted or established on the day of Pentecost.

(4) There was no one present on the day of Pentecost who had any instruction or authority to establish the church. Certainly our Lord nowhere instructed or even intimated that his disciples were to establish the church, and no one of them ever claimed to have had any part in its establishment. And in all of our Lord's explicit and detailed statements about the person and work of the Holy Spirit, there is not a hint or suggestion that he should establish the church when he came at Pentecost. So there was no one present who could

have established the church on the day of Pentecost.

(5) Our Lord distinctly declared that the establishment of the church was a part of his own office-work and that the church already assembled before him in embryo, would be built to completion by him (Matt. 16: 16-18), using the same sort of materials—men and women who confessed faith in Jesus as the Messiah and Son of God.

(6) The inspired writer of the marvelous book of Hebrews (3rd chapter, 3-6 verses) declares that Christ as the Son of God was both the builder and the Lord of the church.

(7) There could have been no Pentecostal visitation of the Holy Spirit in miraculous power and glory, unless the church had already been completed, dedicated, commissioned and waiting there before God.

The Shekinah, that wonderful and visible manifestation of God's presence, did not come down upon the tabernacle in the wilderness until it had been completed and dedicated and the congregation waited before God. Likewise, that still more wonderful cloud of glory and symbol of God's presence did not descend upon Solomon's Temple until the building had been completed and dedicated and the congregation waited before God. So on the day of Pentecost, the church, having already been established, taught, trained and commissioned by the risen Savior himself and having waited for ten days before God for the coming of the Holy Spirit, witnessed the most glorious out-

ward manifestation of God's presence ever known to history and received into its heart and life the matchless enduement of the Holy Spirit.

II. The Jerusalem Church the Mother and Model.

As indicated above, the church at Jerusalem embraced six distinct and special features not found in any of the other New Testament churches, and certainly not found in any of the later churches. In fact, it was never intended that any one of these special features should be incorporated into the life and work of the later churches; and the attempt to do so has uniformly led to fanaticism and heresy.

But it should not be overlooked that this great first church at Jerusalem also embraced certain fundamental and essential features common to all the true churches of Christ throughout the ages, although it was far from being or claiming to be infallible. For Baptists, therefore, the church at Jerusalem, and not the later and half-paganized church at Rome, is the mother and the model of all true churches. That is to say, all of the great distinctive doctrines and practices of Baptist churches through the ages go back to the church at Jerusalem and the other New Testament churches.

In fact, there is not a single feature of the life and work of any of our Baptist churches

today which was originated by any Baptist leader in history. We simply found the pattern or the principle set out in the New Testament scriptures and forthwith followed it.

In these New Testament patterns, precepts and principles, therefore, Baptists have discovered their temple of Eternal Truth, the great foundation stones of which are as follows:

1. The whole gospel for the whole world—every creature.
2. Unhindered individual belief in, and approach to, God for every soul.
3. Salvation which is altogether by grace through faith and the operation of the Spirit of God.
4. Church-membership with the rights and privileges of the ordinances, for regenerate believers only.
5. Believing Christians differing in gifts and in powers and places of service but equal in rank, privilege and the hope of an eternal reward.
6. The ever-living, ever-present Christ the only head and authority in the church.
7. Christ the only King and Lord of all, and every man a brother and only a brother to every other man.
8. Absolute liberty of conscience for all persons, whether children or adults.
9. Each local church a self-governing, independent democracy, subject only to Christ's will and word.

10. Local churches sending out and supporting missionaries of themselves and by themselves, or co-operating with other churches, as they may choose.

11. As a token of love and loyalty, every child of God setting aside not less than one-tenth of his income for the service of Christ and, in great emergencies, giving ungrudgingly all that he has.

12. The gospel message made effective by the Holy Spirit in men's hearts as the only means of bringing the world to Christ.

13. The Holy Spirit and not the Pope nor the Bishops, as the God-appointed ruler and teacher of all Christians.

14. The ordinances of Baptism and the Supper, symbolic and not saving ordinances; set within and not without the churches; and observed by the churches until he comes again.

15. The inspired word of God, not optional but mandatory and final with every redeemed soul.

III. Early Baptist Churches in the South.

Just how early Baptist churches, holding to these great basic principles, began to be organized in the several states of the South is not altogether certain. As best we can ascertain the facts, however, the following list represents the earliest church in each of the several states of the Southern Baptist Convention.

South Carolina: First Baptist, Charleston in 1682
Virginia: Burleigh (General) Baptist in...1714
North Carolina: Shiloh Baptist in.....1727
Maryland: Chestnut Ridge Baptist in.....1742
Georgia: Near Savannah in.....1759
Tennessee: Boone's Creek Baptist in.....1780
Kentucky: Severn's Valley Church in.....1781
Mississippi: Salem Church in.....1781
Arkansas: Fonche a' Thomas Church in Lawrence County in 1798
Washington, D. C.: First Baptist in.....1802
Louisiana: Calvary near Baton Rouge in...1802
Missouri: Tywoppity in 1804
Bethel in 1806
Alabama: On Flint River near Huntsville in 1808
Texas: Pilgrim Church in.....1834
Florida: .Church not known, about 1838
New Mexico: Santa Fe in.....1849

Our records for these early years are very meager; but it seems quite clear that by 1770 there were 28 Baptist churches in Virginia, 9 in North Carolina and 6 in South Carolina, making a total of 43 churches in the South.

Fourteen years later (1784), or 102 years after the founding of the First Baptist Church at Charleston by Pastor Wm. Screven, the Baptists of the South had grown into 646 churches, 241 ordained ministers and 21,559 members, as follows:

SOUTHERN BAPTISTS IN 1784

States	Churches	Ministers	Members
Maryland	10	8	596
Virginia	551	136	14,960
North Carolina	42	47	3,276
South Carolina	27	28	1,620
Georgia	6	10	428
Tennessee	6	7	370
Kentucky	4	5	309
Totals — 7	646	241	21,559

IV. GROWTH OF BAPTIST CHURCHES IN THE SOUTH.

Nowhere on earth, perhaps, have Baptists enjoyed such phenomenal growth in numbers as in the South since that far-off day in 1784.

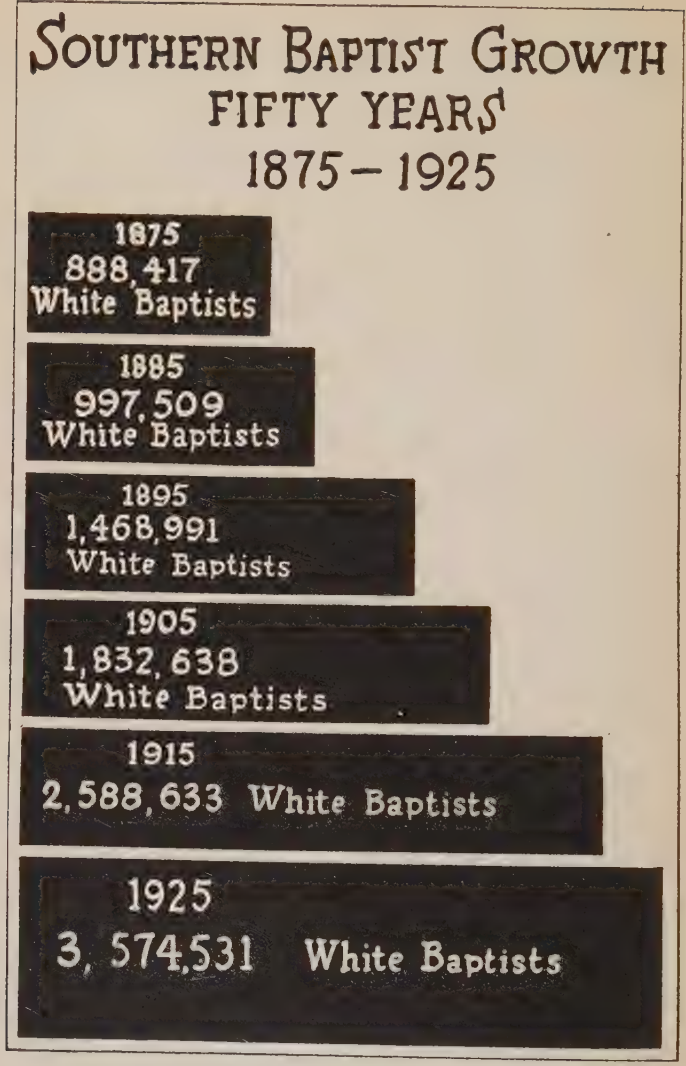
In the 16 years between 1784 and 1800, for example, the Baptists of the South increased from 21,559 to practically 70,000—about 340%.

From 1800 to 1845, when the Southern Baptist Convention was organized, Baptists of the South increased from 70,000 to 352,950—or 500%.

From 1845 to 1860, when the War of the Confederacy broke upon the country, Southern Baptists increased from 352,950 to 630,-240.

From the beginning of the War of the Confederacy in 1860 to the practical close of the Reconstruction in 1875, the Baptists of the South increased from *630,240 to *1,249,073 —almost 100%.

*These figures include the colored Baptists along with the whites.


SOUTHERN BAPTIST GROWTH
FIFTY YEARS
1875–1925
1875
888,417
White Baptists
1885
997,509
White Baptists
1895
1,468,991
White Baptists
1905
1,832,638
White Baptists
1915
2,588,633 White Baptists
1925
3,574,531 White Baptists

50 Years' Growth of Southern Baptists 1875-1925

(White Baptists alone are considered here.)

In 1875 we reported 888,417 White Baptists.
In 1885 we reported 997,509 White Baptists.
In 1895 we reported 1,468,991 White Baptists.
In 1905 we reported 1,832,638 White Baptists.
In 1915 we reported 2,588,633 White Baptists.
In 1925 we reported 3,574,531 White Baptists.

Baptists and Methodists Compared 1885-1925

The comparative table which follows indicates how Southern Baptists have outdistanced Southern Methodists within the past 40 years. Beginning with a lead of only 22,249 in 1885, we have come into 1925 with a lead of 1,050,791.

Years	*Methodists	Baptists
1885	975,260	997,509
1895	1,408,669	1,468,991
1905	1,614,645	1,832,638
1915	2,097,586	2,588,633
1925	2,523,740	3,574,531

*The figures for Methodists here given include their church members on foreign fields, while our own include only those in the Southland.

V. Organization and Work of Baptist Churches.

In all the best Baptist churches, whether in the country, in the small towns or in the cities,

there is an eightfold organization of the forces. That is to say, the churches are organized for eight distinct lines of service as follows: **Worship, preaching, teaching, training, ministering, social fellowship, giving and co-operating** with other churches in South-wide and world-wide missions, education and benevolence.

1. **Worship:** Apart from the Sunday morning and evening worship of the church, there is one service of the church which is given (or should be given) wholly to worship. We speak now of the prayer meeting service of the church. Much preparation is necessary for this service, on the part of the pastor or whoever leads it, but little organization is required where there is a wise pastor or a capable leader.

2. **Preaching Service:** Naturally also every feature of the preaching service should be in the hands of the pastor, though he will necessarily be aided (or hindered) by the choir, the deacons, the ushers and, last but not least, the janitor. Likewise the people must be in their places in the pews; otherwise the greatest preacher on earth will fail in the delivery of his message. The preaching service should, of course, be evangelistic, hortatory and strengthening to the Christian.

3. **Teaching Service:** The Sunday school is the teaching service of the church—and much more—it is the greatest enlistment and soul-winning agency in our modern churches. This service is organized and departmentized

with a view of affording the people of every age and every class the opportunity to study God's word and of providing definite work for every capable person in the church. In addition to the Sunday school, moreover, all our best churches have other notable teaching services, including training schools for officers and teachers and mission study classes under the auspices of the B.Y.P.U.'s and the Woman's Missionary Societies.

4. **Training Service:** The training service of the church orginally began with the B.Y.P.U.; but it has come to take in the whole membership of the church, the same as the Sunday school. Beginning with the B.Y.P.U.'s for example, we have the church members of the Junior, Intermediate and Senior ages all classified and organized into a veritable training school. To this has been added training classes for adults and for the officers and leaders of the church. And then, in order that the fathers and mothers may not miss their part in the training service, there has been provided by some of our best churches a special organization to care for, entertain and instruct the little ones of the Beginner and Primary ages, at the same hour.

All of this, moreover, is greatly supplemented and strengthened by the gracious and effective woman's work in our churches. The women have thoroughly organized the children, girls and young women in our best churches into Sunbeams, R.A.'s, G.A.'s and Y.W.A.'s; and are doing a most far-reaching

The LOCAL CHURCH

ITS ORGANIZATION AND WORK

service in training them for the Master's service.

5. **Ministering:** All groups, classes, organizations and individuals in our churches are to give themselves over to serve and save the needy, the sick, the unfortunate, the lost, the erring and the broken-hearted. Like our Master, we must go about doing good.

6. **Cultivating Social Fellowship:** Most of our churches are just beginning to learn that the greatest social fellowship in the world is to be found not in the lodges, or in the clubs, but in the churches themselves, and they have begun to organize and to provide regular seasons and occasions for the cultivation of the social life and fellowship of the churches.

7. **Giving to Christ's Cause:** In all our best churches there is a definite organization, including the deacons, the treasurer and the finance committee, which is given over to encouraging all the members to contribute regularly, systematically and worthily to Christ's cause; and to see that these funds are gathered promptly and disbursed properly. This feature of the work of our churches is greatly simplified by the budget system now adopted and used by all our best churches.

8. **Co-operating with other Churches:** Baptist churches in all ages have come together through messengers and representatives, to cultivate closer bonds of fellowship; counsel together about all important matters related to the Lord's kingdom; to work out plans for

larger and better things; and to provide agencies and means through which they could accomplish far more in a co-operative way than they could hope to accomplish if each church should act alone. These agencies we have come to know as District Associations, State Conventions and the Southern Baptist Convention.

VI. Ordinances of Baptist Churches.

There are but two ordinances of the churches of Christ—Baptism and the Lord's Supper. Baptist churches adhere strictly to the pattern and practice of the New Testament churches with respect to both of these great ordinances.

1. **Baptism:** Four things are told us in the New Testament about Baptism:

(1) **The Persons:** Only those who had heard the gospel message, repented of sin and error, and exercised faith in Christ as the Son of God and Savior of the world were baptized in New Testament times.

(2) **The Purpose:** These persons were baptized, moreover, in order to declare to the world their faith in Christ and to identify themselves publicly with Christ and his people.

(3) **The Act:** Those baptized in New Testament times followed Christ's own example, of whom it is said (a) he went down into the Jordan River; (b) he came up straight way out of the water; (c) God from heaven spoke

in approval of the act; (d) it was a burial, symbolizing his own death and burial; and (e) it was a resurrection, symbolizing his own resurrection and giving full assurance of the resurrection of every baptized believer. (See the 5 passages telling of Christ's own baptism: Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21-22; Rom. 6: 3-6; and Col. 2: 12.)

(4) **The Authority:** In only two ways did any minister ever receive authority to baptize: It must have been given from heaven as in the case of John the Baptist and Jesus, our Lord; or it must have been given by the churches. In the absence of a direct personal commission from heaven, therefore, only a scriptural church can give anyone authority to administer scriptural baptism.

2. **The Supper:** The New Testament tells us five things about the Lord's Supper: (1) It is not an ordinary act of worship such as singing, praying and bearing testimony in which all Christians may unite; but a church ordinance to be observed within the church. (2) It is not a fellowship meeting but a memorial service of Christ's death and only one thought must be in the minds and hearts of the participants—to commemorate the Lord's death until he returns. (3) It is not a partaking of the actual flesh and blood of Christ, but of bread and wine to symbolize his broken body and shed blood, for our sins. (4) By Christ and his apostles and the New Testament churches the Supper was never observed ex-

cept within some organized body of his followers. (5) The Supper was restricted to those who had been converted, baptized and had an orderly church walk before the world. (Matt. 26: 26-29, cf. Luke and Mark; 1 Cor. 10: 16, 17; 1 Cor. 11: 17-34; 2 Thess. 3: 6-12; 1 Cor. 5: 1-11; 1 Cor. 10: 20, 21; 2 Cor. 6: 14-17; Gal. 1: 6-9; Titus 3: 10, etc.)

VII. Unique Distinctions of Baptist Churches.

Every Baptist church in the world bears a sevenfold distinction. That is to say, Christ has endowed his churches with certain definite functions which cannot be delegated to or shared with any other religious body in the world.

1. Only the churches can ordain ministers and missionaries and recommend them to the work and to the workers in Christ's kingdom. Associations and conventions can have no part in this particular task, and the boards and institutions of conventions can employ only those so ordained and recommended by the churches.

2. Only the churches can exercise the discipline of Christ's kingdom. An association or a convention may call the attention of a local church to the heretical views or immoral practices of a given church member, and they may refuse to recognize or seat such an one as a messenger; but they cannot attempt to

dictate the course of a local church in dealing with its members.

3. Only the churches can observe and preserve the ordinances of Baptism and the Lord's Supper. Christ placed these great ordinances within the local churches, not without them; and we must leave them there. They are not forms of Christian worship in which all Christians can and should participate; they are church ordinances for church observance only. And they must be preserved by the churches, and observed within the churches until Christ comes again.

4. Only the churches can interpret God's word and fix creeds or standards of faith for their members. Associations and conventions may and should bear witness to the distinctive teachings and principles of Baptist faith and life; but they cannot force or attempt to force any local church to accept their deliverances.

5. Only the churches can determine how much support, if any, they will give any movement or institution or cause fostered by any association or convention.

6. Only the churches can choose their own pastors and deacons and manage their own affairs subject to the expressed will of Christ or the leadership of the Holy Spirit.

7. The churches can co-operate or refuse to co-operate with other churches, associations, or conventions; but they can never control these other bodies. They can affiliate

with, offer suggestions to, or protest against the actions of any of these other religious bodies, but they can never become parts of them or delegate to them the unique functions which the Lord has committed to the churches.

QUESTIONS FOR REVIEW—CHAPTER II

(See Special Examination Questions on page 179.)

1. Name five special distinctions belonging to the church at Jerusalem.
2. Give seven reasons why the church was established by Christ before Pentacost.
3. Name ten great principles and practices which Baptists have drawn from the Jerusalem church and other New Testament churches.
4. When were the first Baptist churches in the several states of the South organized?
5. Compare the growth of Southern Baptists and Southern Methodists. How do you account for the larger Baptist growth?
6. Name the eight points of a well-organized church.
7. Name and explain the four points about baptism.
8. Give the five points about the Lord's Supper.
9. State in your own language five of the seven unique distinctions of Baptist churches.

CHAPTER III

WORKING TOGETHER IN DISTRICT ASSOCIATIONS

In New Testament times, groups of churches worked together in two ways and for two great purposes. On the one hand, they came together in church councils for conference on great questions affecting the life and work of all the churches; and, on the other hand, they co-operated together in groups or associations for the purpose of planning and promoting the missionary and benevolent work of the Lord's kingdom.

I. New Testament Church Councils.

We have the distinct record of four church councils held in apostolic times. All these church councils were held at Jerusalem—as was quite natural, since it was the main headquarters of the whole Christian movement for many years. The first council was convened within the body of the Jerusalem church, though representatives of other (Judean) churches may have been present. It was called to pass upon the question as to whether the gospel should be preached to Gentiles as well as to Jews and, incidentally, to call the

Apostle Peter to account for preaching to the Gentiles. The council declared unequivocally in favor of preaching the gospel to all men—Jews and Gentiles alike—and exonerated Peter for preaching to Cornelius and his household. (Acts 11: 1-18; cf. Acts 10: 34-48; Rom. 10: 12-14.)

The second church council was held with the Jerusalem church but the church at Antioch and perhaps some of the Judean churches also sent representatives. This council went a step further than the former one and decided that Gentiles who had heard the Word and believed on the Lord Jesus should not be required to become Jews or to observe the law of Moses. (Acts 15: 1-33.)

The third council was held in Jerusalem, perhaps at the close of Paul's second missionary tour. Titus was with Paul, and there seems to have been other Gentile Christians along with the Jewish Christians present; also all the great leaders were there—that is, James the pastor of the church at Jerusalem, and Peter, etc. This council went still another step further and gave definite and official approval to Paul's work among the Gentiles, officially recognizing him to be the God-appointed leader of Foreign Missions (to the Gentiles) on an equal basis with Peter as the leader of Home Missions (to the Jews). (See Gal. 2: 1-16.)

The fourth church council was held at Jerusalem at the close of Paul's third missionary journey. Peter was not present, and James

and Paul were the recognized leaders. There was present at this council a large body of representatives of the Gentile (Foreign Mission) churches, who had come with Paul to bear the greetings and the gifts of their churches to the poor saints. A false report was abroad charging the Apostle Paul with teaching Jewish Christians to repudiate their Jewish citizenship and national laws and customs. The council decided that Paul should appear in the Temple with shaven head in token of a Jewish vow and in order to assure every one that he was still a faithful Jew. (Acts 21: 17-36; cf. Rom. 14: 2-7; 1 Cor. 7: 18; Gal. 3: 24, 25; Gal. 5: 3; cf. 1 Cor. 9: 19-22; Acts 24: 17, 18.

II. New Testament Associations.

Only two examples of churches co-operating together in groups or associations are left to us in the New Testament—one in the home field and one on the foreign field.

The first one of these co-operating groups or associations was that in which the church at Antioch took the lead, though other neighboring churches may have had part. A prophet of God from Jerusalem came down to Antioch and predicted a widespread famine. In order that the Christians everywhere and particularly the aged and needy ones left throughout Judea and in Jerusalem, should not suffer, "the disciples, every man according to his ability determined to send relief unto

the brethren which dwelt in Judea." (Acts 11: 27-30.) The language here indicates that all the Greek Christians, according to their ability, sent relief to all the Jewish churches—and not to the Jerusalem church only.

The second group of co-operating churches mentioned in the New Testament was a number of Gentile (Foreign Mission) churches, led by the Apostle Paul and his companions and fellow-workers, who raised a splendid sum of money to care for the aged and needy Jewish Christians in Jerusalem and Judea in order to further the cause of Christ and bind the Christians (both Jews and Gentiles) in a closer bond of fellowship and love. (Acts 20: 13-28; Acts 26: 20; 2 Cor. 8th and 9th; 1 Peter 5: 1; 1 Cor. 16: 1.)

III. Modern Baptist Associations.

When our fathers in the faith came to organize their co-operative work into associations, state conventions and national or South-wide conventions, they had two things to guide them, viz: (1) The nature and work of the New Testament churches and (2) the church councils and co-operative work of the churches in New Testament times. They determined, therefore, that all general Baptist bodies, whether associations, state conventions, or national conventions, should be built upon the same great basic principles as the churches themselves. And they also determined not to allow these general bodies to

usurp or claim any of the distinct functions of the churches, but to confine their efforts strictly to the three great lines of endeavor taken care of in New Testament times by the church councils on the one hand and the co-operative efforts of the churches, on the other hand.

Our 980 district associations, 17 state conventions or associations and our Southern Baptist Convention are given over, therefore, to **three great purposes: (1) To cultivate closer ties of brotherhood and Christian fellowship; (2) to counsel together concerning all great and important matters relating to our Lord's kingdom; and (3) to lay plans, support agencies, foster institutions, and provide means whereby our Lord's Great Commission may be more expeditiously fulfilled than could be done by each church acting separately.**

An association, then, is a general body of Baptists composed of messengers or representatives from a group of co-operating churches in the same territory which are organized (1) to cultivate closer bonds of fellowship and Christian sympathy and brotherly love; (2) to confer together and take counsel together on all the great questions pertaining to the Lord's kingdom; and (3) to devise plans, foster agencies and employ workers to assist the churches in carrying out the great missionary, educational and benevolent work committed to them.

IV. Early Baptist Associations in America.

At a very early date in the history of the Baptists of America, our fathers in the faith began to organize district associations, embodying the New Testament principles set out above. The oldest of these district associations to come down to us today, is the Philadelphia Association, which was organized in 1707. In 1790, John Asplund reported 30 regular Baptist associations and five miscellaneous Baptist associations. By 1800, the number had increased to 34 regular Baptist associations and six miscellaneous bodies. Of these 40 early Baptist associations, dating back before 1800, 27 of them were in the South as follows:

In Maryland	2
In Virginia	9
In North Carolina	6
In South Carolina	1
In Georgia	3
In Tennessee	1
In Kentucky	5

The very oldest of the 980 Baptist associations in the South are:

Charleston Association, S. C., organized in 1751
Sandy Creek Association, N. C., organized in 1758
Ketocton Association, Va., organized in....1766
Strawberry Association, Va., organized in..1766
Georgia Association, Ga., organized in.....1784
Salem Association, Ky., organized in.....1785
Elkhorn Association, Ky., organized in.....1785
Holston Association, Tenn., organized in....1786

V. Limitations of District Associations.

An association has no power over any other Baptist body—either a church, or a state convention, or a national convention. In fact, its powers are distinctly limited to the three lines of activity which have been suggested above. An association, moreover, cannot require or attempt to require churches, or other Baptist bodies, to come into its fellowship, or to accept its judgments, or to carry out its plans and program. All the acts of all associations, furthermore, are based upon two absolute and unchangeable principles, viz: **(1) the independence of the churches and all other Baptist bodies, and (2) the voluntary co-operation of all individuals and all organizations having any part in its work.**

VI. District Associations and the Churches.

Churches may affiliate with, or co-operate with and hold fellowship with, a given association; but New Testament churches cannot, strictly speaking, "belong" to any association, or state convention, or national convention. In fact, no Baptist body—whether a church or an association or a state convention or a national convention—can belong to or be a part of any other Baptist body. My fingers belong to my hand, but even so they have lost their independence and are controlled by the hand. The wife belongs to the husband and

he to her, but even so, neither is independent but both are henceforth and forever mutually dependent. For this very reason, one Baptist body and particularly a Baptist church as such, can never join, or unite with, or enter into, or be a part of, any other Baptist body. For the moment a local church "as such" enters any kind of a general body or joins itself to another church or group of churches, that moment it loses its own independence and identity, becomes a part of a general ecclesiastical organization and ceases to be a Baptist church.

VII. Officers of District Associations.

The main officers of an association are the Moderator, the Clerk, the Treasurer, and the Executive Committee, all of whom are chosen in annual session. The wisest and most experienced men in the bounds of the association should be chosen for these offices. The clerk, in particular, should be a person of good education, wide information and much patience and skill. For it is the clerk who gathers, tabulates and publishes practically all the known facts about the life and work of the churches.

VIII. Advantages of District Associations.

There are some distinct and outstanding advantages in working together through the district associations. The fellowship of the meet-

ings of the district associations is perhaps unequaled in our denominational life. Each one of our 28,000 Baptist churches, however great or however small, through its delegates or messengers, can express its deepest thought and its best life. There is also larger opportunity for effective counsel and thorough consideration of all the proposed plans of the denomination to be found in the meetings of the district association than is presented in any other general body of Baptists.

It, likewise, affords the best means of reaching the destitute places in the homeland with the gospel. It perhaps awakens more general interest in the larger tasks of the kingdom than any other agency among Baptists. And, for the reason just noted, the district association, if properly utilized, is the most effective general body among Baptists for informing, indoctrinating and enlisting the great hosts of our people in our larger denominational tasks.

It is an indispensible agency for gathering denominational information; and it is the best medium of expressing the Baptist mind and heart and will and purpose known to our life today.

IX. An Ideal Associational Organization.

An ideal organization for a district association will include the following items:

(1) It will be limited to the churches in one county.

(2) It will have the most capable laymen of the county for its officers—that is, for its moderator, clerk, treasurer and executive committee.

(3) Its executive committee will be composed of one member from each of the co-operating churches—though five to seven members will constitute a quorum.

(4) This executive committee will hold monthly meetings, with a different church each time, in connection with which it will conduct live and informing institutes.

(5) These monthly institutes will consider, one by one, all the great denominational interests of the churches in the association, getting full information on each topic and having some outstanding, invited speaker for each meeting. For example, one monthly meeting will consider "The Sunday Schools in our Association," another "Soul-winning in the Churches of Our Association," and still another "The Financial Budget in the Churches of Our Association," etc. By ascertaining the actual facts bearing upon each of these several topics and by making full use of the Southern Baptist Handbook, these institutes can be made very informing and effective.

(6) There will be a good, live, capable missionary in each association, to lead the work; or else the association will designate some layman to be "Associational Leader."

(7) The annual meeting of the district association will be planned with a view to making it the greatest religious event in the county

for the year—greatest in Christian fellowship; greatest in hearing reports and gathering information; greatest in counsel about all the larger interests of Christ's cause; the greatest in plans for enlarged service.

X. An A-1 District Association.

We think an A-1 association, among other things, should possess the following points of efficiency:

(1) Officers who are capable and who push the work and give full co-operation to the state and Southwide work.

(2) An associational board member or representative from each church, and all members of the board coming together in a meeting once a month.

(3) Effective subsidiary organizations, such as associational B.Y.P.U., Sunday School Council, associational W.M.U., etc.

(4) A good, capable associational missionary having real leadership and force, with his salary paid monthly.

(5) Church - to - church institutes held throughout the bounds of the association at least once a year to teach, inform and arouse the people.

(6) An effective evangelistic campaign conducted every year, reaching every church and destitute place, using neighboring pastors

and young preachers from our schools where needed.

(7) Two campaigns every year, reaching all the churches, in the interest of stewardship, enlistment and the support of our seven main denominational causes.

(8) Information assembled about churches needing assistance in building or remodeling their houses of worship and full assistance extended to the churches in this matter.

(9) A regular and active committee on Pastoral Supply to keep in touch with and lend assistance to pastorless churches encouraging leading laymen to conduct services when preachers cannot be had.

(10) Organized and active assistance given to the distribution of good literature and to increasing the circulation of the denominational state paper and our Baptist magazines.

(11) The yearly meetings planned so as to secure the largest possible presentation of all phases of the work.

(12) Representatives from at least 90 per cent of the churches in attendance upon the regular annual meetings, and good, accurate written reports from the other churches.

(13) A careful and accurate report of the work of the churches and the proceedings of the annual meeting prepared and published in good form in the minutes within 30 days after yearly meeting has adjourned.

THE DISTRICT ASSOCIATION
ORGANIZATION
WORK
Capable Co-operating Officers 1
Board Member From Every Church 2
Subsidiary Organizations 3
Live and Capable Missionary 4
Church to Church Institutes 5
Evangelistic Campaign 6
2 Stewardship and Enlistment Campaigns 7
Information and Aid for Church Buildings 8
Pastoral Supply Committee 9
Baptist Paper Going to Homes 10
Annual Meetings Planned Well 11
90% of Churches Represented 12
Careful and Accurate Minutes Compiled and Printed in 30 Days 13
As go the District Associations, so goes all the Work of Southern Baptists
They Reach out one hand to the Churches and extend the other to the Denomination
1 Cultivating Christian Fellowship
2 Conferring Together About All Great Kingdom Interests
3 Laying Plans, Devising Means, Fostering Agencies for Advancement of the Kingdom
4 Carrying on Evangelistic, Enlistment, Enlargement, Enlightenment Work
FOUNDATIONS OF THE DISTRICT ASSOCIATIONS
New Testament Church Councils
New Testament Churches Co-operating Together
The Nature of New Testament Churches

XI. The Associational B.Y.P.U.

Because of the wonderful facilities of the district association for fellowship and for conference and for working out plans for the ongoing of Christ's kingdom, and because there is not time in the regular sessions of the association for a full discussion and full consideration of the B.Y.P.U. work, we have organized what we call the associational B.Y.P.U. That is to say, representatives of all the B.Y.P.U.'s of the churches in a given association come together in a two days' session at some central point. They hold inspirational meetings, confer together on the great matters pertaining to young people's work, plan for B.Y.P.U. extension into the churches having no young people's work; help on the work of the calling out the called and the training of leaders. This form of associational organization and work has grown to be very popular with the young people and very effective for good.

QUESTIONS FOR REVIEW—CHAPTER III

(See Special Examination Questions on page 179.)

1. How many church councils were held in New Testament times and what were the purposes of these gatherings?
2. How many groups of co-operating churches or associations do we find in the New Testament and what purposes did they serve?
3. What are the three great purposes of modern Baptist associations?
4. Which is the oldest Baptist association in America, and which is the oldest in the South.
5. How many associations were in America in 1800? And how many of these were in the South?
6. What three things can an association do and what can it not do?
7. Are associations composed of churches or messengers? Why?
8. What are the main officers of a district association?
9. Name four main advantages of associational work.
10. Give the seven points of an ideal associational organization.
11. Name ten of the thirteen points of an A-1 association.
12. Why have associational B.Y.P.U.'s and what do they accomplish?

CHAPTER IV

WORKING TOGETHER IN STATE AND SOUTHERN CONVENTIONS

The Scriptural authority for conventions, and all general Baptist bodies, was noted in the previous chapter in dealing with associations.

We come now to ask: What is the nature and what are the objects of conventions?

All general bodies among Baptists, whether they be district associations, state conventions, or Southwide or nationwide conventions, are composed of individual Baptists ("messengers" or "delegates") who have voluntarily associated themselves together for three great purposes: (1) For the cultivation of closer bonds of sympathy and fellowship; (2) for conference upon all the great important matters relating to our Lord's kingdom; and (3) for the promotion of plans, movements and institutions calculated to assist the churches in their God-ordained work of teaching, preaching to and healing the nations.

I. Basic Principles of Conventions.

The basic principles of all Baptist Conventions, whether statewide, Southwide or nationwide, are derived from the nature and the

basic principles of the local churches. We mention seven of these basic principles, as follows:

1. **Brotherhood and Democracy:** The membership of all Baptist conventions, like the membership of all Baptist churches, must be equal in rank and privilege. God only is the sovereign and every man is the brother of, not the lord over, every other man, in all Baptist bodies. "One is your Master, and all you are brethren," is the word of the Lord in Baptist conventions, as in Baptist churches. Brotherhood and Democracy—these must undergird and support all co-operative efforts among Baptists.

2. **Voluntary Co-operation:** The organizing and operating principle of all Baptist conventions, as of all Baptist churches, is voluntary co-operation. The membership of our various conventions may be individual representatives, associational representatives, or messengers from the churches, but they must all alike come into the body in the spirit of voluntary co-operation. No superior force creates any Baptist body; they are all composed of members or messengers who voluntarily work together.

3. **Autonomy and Independence:** No Baptist body, whether a church, an association, a state convention, or a national convention, can be created by any other Baptist body, become a part of any other Baptist body, be interlocked with any other Baptist body, or be dependent on any other Baptist body. Every

Baptist body of every character must be free and independent, and must not only be permitted but charged to maintain its own peculiar rights and perform its own peculiar functions, without being impinged upon by any other Baptist body.

4. **Advisory and Exemplary:** Baptist conventions, like Baptist churches and Baptist associations, are purely advisory and exemplary in their relations to other Baptist bodies—whether they be other conventions, district associations or local churches. One Baptist body has absolutely no control over any other Baptist body.

5. **Auxiliary to Churches:** While separate from the churches and sovereign in their own spheres, conventions exist for the purpose of assisting the churches in their divinely ordained work of evangelization, education and benevolence. In fact, the chief reason for the existence of a convention is to enable the churches co-operating through this medium, to carry out the Great Commission of our Lord more effectually and more expeditiously than can be accomplished by the churches working separately and without some plan of concerted action. In other words, conventions are like church houses, hymn books, religious papers, etc.—they are simply aids to the churches in doing the work which Christ commanded to be done.

6. **Agencies and Means:** Conventions, as churches, are authorized under God, to create agencies, devise plans, foster institutions and

employ means, in keeping with the teachings and examples of the apostolic churches, to promote the cause and extend the work of our Redeemer's kingdom. The establishment, support and proper supervision of Christian schools, religious newspapers, orphanages, hospitals, theological seminaries, the Home Mission Board, the Foreign Mission Board, the Sunday School Board, the Relief and Annuity Board, the Education Board, the W.M.U. of the South, the Laymen's Movement, and other agencies, therefore, constitute supreme obligations and high privileges for Southern Baptists.

7. **Creation and Dissolution:** Conventions, like churches and associations and indeed all other Baptist bodies, are created by the free and voluntary action of its messengers or members and may be dissolved or disbanded by the same powers, upon the vote of the majority of its members or messengers at any stated or regular meeting of the body.

II. Three Distinct Powers of Conventions.

Growing out of the basic principles just noticed, Baptist conventions have certain inherent powers which cannot be abrogated or delegated to other Baptist bodies. We mention three of these special powers, as follows:

1. Power to carry out the threefold object of all conventions, viz: (1) To cultivate closer bonds of sympathy and fellowship with all

those who hold a like precious faith; (2) to confer together and consider carefully all great questions relating to the life and work of our Redeemer's kingdom; and (3) to promote plans, movements and institutions calculated to assist the churches in giving the whole gospel to the whole world.

2. Power to employ such agents and send out such missionaries and workers for the promotion of the plans and work in hand as the churches may have ordained and recommended for this purpose.

3. Power to call on all individuals, churches, associations and all other Baptist bodies to co-operate in the plans and work proposed, and likewise power to co-operate with all other Baptist bodies engaged in similar tasks.

III. Seven Distinct Limitations of Conventions.

Conventions, by their very nature, on the other hand, have certain distinct limitations, which may be summarized as follows:

1. Conventions cannot take into their membership any other Baptist body or bodies, whether churches, or missionary societies, or associations, or conventions; they can only be composed of individuals. The heresy that churches as such can belong to a convention or an association, or to other churches, is of very recent and suspicious origin, and subversive of all that Baptists stand for.

2. Conventions cannot allow any rank or special privilege to exist in the body of their membership.

3. Conventions cannot compel or attempt to compel the co-operation of any Baptist individual or any other Baptist body, in the working out of their plans and program.

4. Conventions cannot exercise or attempt to exercise the functions of any other Baptist body—whether a church, a district associattion, a state convention or a national convention.

5. Conventions cannot pass any rules or regulations for other Baptist bodies or arrange themselves into a graded system of synods and exercise any Presbyterial, Episcopal or Hierarchial jurisdiction over any individual or any Baptist body.

6. Conventions cannot be regarded as church bodies or exercise any distinct church function—such as ordaining ministers, electing deacons, exercising church discipline, observing the Lord's Supper, calling pastors for churches, and similar functions.

7. Conventions cannot set any absolute territorial limitations. On the contrary, they must allow the churches, associations and other conventions to exercise their God-given and inalienable right of free and voluntary co-operation. To deny a church or an association or a state convention the right to voluntarily co-operate with either the Northern or the Southern Baptist Convention and thus attempt to force them against their wishes and

will to co-operate with a convention with which they do not accord, is un-Baptistic.

IV. Conventions and Other General Bodies.

We come now to the principles which should guide and govern conventions in their attitude and relations to other Baptist bodies, such as associations and other conventions. There are seven great basic principles upon which we think a convention should act in its dealings with other general bodies, as follows:

1. Advisory and exemplary, but not authoritative.
2. Co-operative but not organically connected.
3. Fraternal and democratic, but not Synodical, Episcopal or Hierarchical.
4. Equal and mutual, but not subsidiary or superior.
5. Respectful of the rights of all other Baptist bodies.
6. Faithful in fulfilling all obligations voluntarily assumed to other bodies.
7. Ready always for a full and free conference and filled with the spirit of comity and co-operation.

V. Membership of Conventions.

From the days of the apostles down to 1902 it was never heard that Baptist associations or conventions could be composed of anything

but delegates or messengers from independent churches. Dr. Isaac Backus, the most learned and most renowned of the early Baptist historians in America, wrote a series of twelve articles in the American Baptist Magazine, in 1823, in which he fully expounded the nature and limitations of associations. He declared that "associations are composed of delegates from independent churches of which the object is to promote the general welfare of the church of Christ and to strengthen the bonds of Christian intercourse."

Let it be understood once and for all, therefore, that no sort of Baptist body can belong to, or become a part of, any other Baptist body —whether a church, or an association, or a convention. One Baptist body, if it chooses to do so, may affiliate with or co-operate with another Baptist body which invites its co-operation; but the co-operative connection is maintained by messengers and not by any sort of organic union or organic relation.

The basis of representation in each convention is fixed by the body itself. In general and in keeping with the principles of all Baptist bodies, conventions have three distinct bases of representation, as follows: (1) Representatives or messengers from co-operating churches; (2) representatives from co-operating associations or conventions; and (3) co-operating individual representatives. Individual representatives, of course, must come

in on the basis of their gifts through their churches, or what is called the money basis.

The Alabama Baptist State Convention, for example, has all three of these bases of representation; whereas, the Arkansas State Baptist Convention has only one basis of representation—messengers from co-operating churches.

The General Association of Kentucky, on the other hand, is composed of messengers from co-operating churches and messengers from co-operating associations; and the General Association of Virginia is composed of representatives from regular Baptist churches, regardless of their gifts, and additional representatives up to fifteen from churches making contributions to the causes fostered by the body.

The constitution of the Southern Baptist Convention was drawn in the early days when the churches as such were not generally co-operating in our great missionary, educational and benevolent enterprise. Accordingly, the fathers who drafted the constitution provided for individual representatives on a money basis and for associational representatives, but omitted any distinct provision for messengers from churches. There is every reason why the constitution should be revised so as to admit messengers from all co-operating churches.

In recent years, however, the provision for individual representatives on the money basis has fallen into disuse; while the custom of al-

lowing the various state secretaries to give out membership cards to all Baptists in good standing who can attend the sessions of the convention has come to occupy first place in providing for messengers at the various sessions of the convention.

It follows from the nature of all Baptist bodies, however, that conventions not only have the right but the obligation to refuse membership to, or expel from its membership, any person whose life or whose doctrinal teachings or whose efforts are calculated to bring injury or destruction to the work fostered by the convention—no matter what local church he may belong to. For no local Baptist church has the right to control, to say nothing of attempting to wreck, any other Baptist body, whether a church, an association, or a convention.

VI. Work of The Southern Baptist Convention.

The Southern Baptist Convention was organized at Augusta, Ga., in May, 1845.

At first, its efforts, for the most part, were given over to Foreign Missions and Home ("Domestic") Missions, although a number of the co-operating state conventions were fostering schools and colleges of various types. The Home Mission Board, from the first, moreover, gave its most earnest consideration and its largest help to the mission work carried on in the several states, notably in the

states where Baptists were weak. From 1845 onward, therefore, the Southern Baptist Convention fostered Foreign Missions, Home Missions, and State Missions.

In 1859, the Southern Baptist Theological Seminary began work, and from that hour the Southern Baptist Convention has been interested in theological education. And, in addition to the great Southern Baptist Theological Seminary at Louisville, Ky., the Southern Baptist Convention now owns and controls the Southwestern Baptist Theological Seminary at Fort Worth, Texas, and the Baptist Bible Institute at New Orleans, La.

In 1863, in the very midst of the War of the Confederacy, the Southern Baptist Convention launched its first Southern Baptist Sunday School Board. In 1873, however, owing to the great financial panic of the times, the Sunday school work was turned over to the Home Mission Board. In 1891, our present Sunday School Board was established at Nashville, Tenn. The Southern Baptist Convention has, in fact, been doing Sunday school work, therefore, from 1863 to the present time.

In 1888, the Southern W.M.U. was organized at Richmond, Va., as Auxiliary to the Southern Baptist Convention.

In 1896, the Southern Baptist Convention definitely launched the B.Y.P.U. work of the South. In 1900 and in 1918, the B.Y.P.U. work of the Convention was placed under the auspices of the Sunday School Board.

In 1918, the Board of Ministerial Relief and Annuity was established and located at Dallas, Texas. Up to that time only a few of the state conventions had given any attention to the needs and the just claims of our worthy old ministers.

In 1920, the Board of Education was established and located at Birmingham, Ala.

The Inter-Board Commission, dealing with the religious life of Baptist students, was created in 1922 and located at Memphis, Tenn.

In the meantime, also, Southern Baptists launched into Hospital work, building a great Tuberculosis Hospital at El Paso, Texas, in 1919, and a great General Hospital at New Orleans, in 1924.

In the meantime, also, Southern Baptist laymen organized the Laymen's Missionary Movement of the Convention, with headquarters at Knoxville, Tenn.

In 1924, also, the Convention organized a Southwide Commission on the Unified Program of Southern Baptists, which is located at Nashville, Tenn.

The Southern Baptist Convention, therefore, finds itself today with five General Boards, one Auxiliary Convention, 17 co-operating state conventions, three great theological schools, two great hospitals and one Inter-Board Commission, to say nothing of a half-dozen other standing commissions. Through all these agencies and institutions, the Southern Baptist Convention is carrying on ten dis-

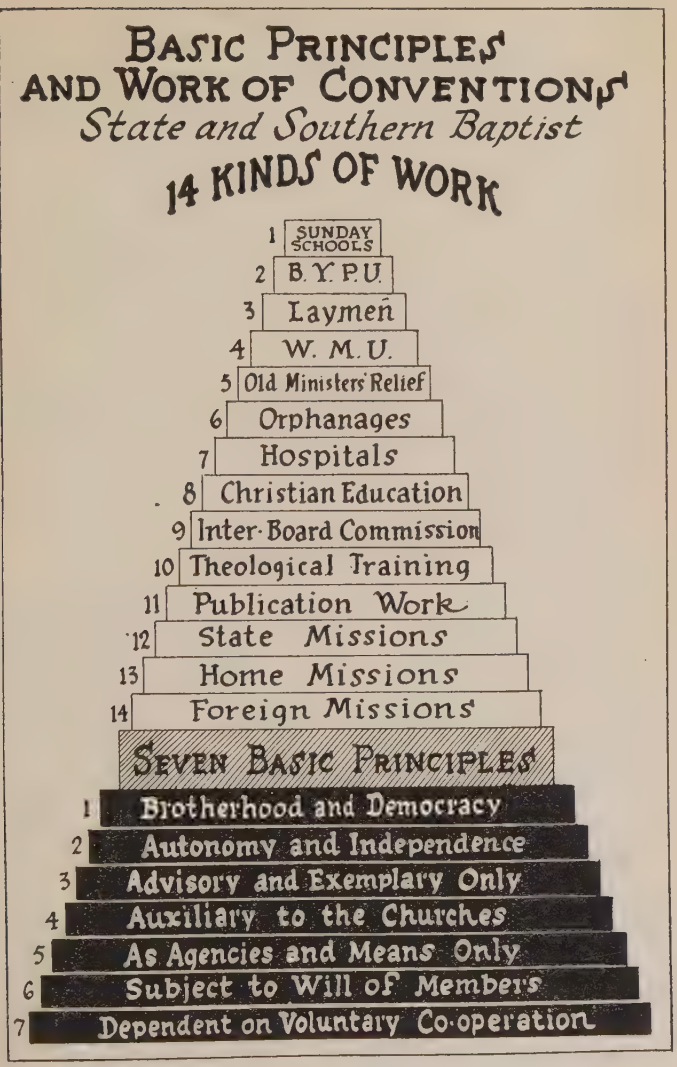
tinct kinds of work, as follows: evangelism, enlistment, education, training, publication, church building, healing, relief, orphanage and co-operative work with other conventions.

VII. Work of the 17 State Conventions.

The first Baptist state convention ever organized in the South or in the nation was the South Carolina Baptist State Convention, which was organized at Columbia in December, 1821. The other state conventions came along through the years, as follows:

Georgia Baptist Convention	1822
Virginia Baptist General Association	1823
Alabama Baptist State Convention	1823
North Carolina Baptist Convention	1830
Kentucky General Baptist Association	1832
Missouri General Baptist Association	1835
Maryland Baptist Union	1836
Mississippi Baptist Convention	1836
Arkansas Baptist State Convention	1848
Louisiana Baptist State Convention	1848
Texas Baptist General Convention	1848
Florida Baptist Convention	1854
Tennessee Baptist Convention (United)	1874
Oklahoma Baptist General Convention	1883
New Mexico Baptist Convention	1897
Illinois Baptist Association	1907

The work of these 17 state conventions may be illustrated by the work of the Louisiana Baptist Convention. Besides its large co-operative work with the Southern Baptist Convention, the Louisiana Baptist Convention sup-


BASIC PRINCIPLES
AND WORK OF CONVENTIONS
State and Southern Baptist
14 KINDS OF WORK
1 SUNDAY SCHOOLS
2 B. Y. P. U.
3 Laymen
4 W. M. U.
5 Old Ministers' Relief
6 Orphanages
7 Hospitals
8 Christian Education
9 Inter-Board Commission
10 Theological Training
11 Publication Work
12 State Missions
13 Home Missions
14 Foreign Missions
SEVEN BASIC PRINCIPLES
1 Brotherhood and Democracy
2 Autonomy and Independence
3 Advisory and Exemplary Only
4 Auxiliary to the Churches
5 As Agencies and Means Only
6 Subject to Will of Members
7 Dependent on Voluntary Co-operation

ports one hospital, one orphanage, two colleges, publishes a good state Baptist paper, operates a successful book store, employs about 50 missionaries and departmental leaders, and carries on 13 distinct kinds of mission work within the state, as follows: City Missions, Work among the Negroes, Missions among the French, Missions among the Italians, Evangelism, Church Building, Enlistment, B.Y.P.U. work, W.M.U. work, State Missions, Associational Missions, Local Missions (aiding churches).

With some modifications, this program of work is followed by each of our 17 state conventions.

IX. Success of Convention Work.

Four great and outstanding advantages have come to our Baptist life and work wherever our local churches have co-operated together harmoniously and effectually through our Baptist conventions, viz:

1. The amount of work accomplished, along all lines, has been far and away more than could have been accomplished by the churches acting separately.

2. Lower cost and greater efficiency in carrying on the work has also resulted in all cases.

3. Great problems have been successfully dealt with which, without the concert of action thus afforded to all the churches, could not have been touched.

4. Greater witness to all the distinctive principles of Baptist faith and life has been given through conventions than would have been possible otherwise.

QUESTIONS FOR REVIEW—CHAPTER IV.

(See Special Examination Questions on page 179.)

1. Name the three great objects for which conventions exist.
2. Give the seven basic principles of all Baptist conventions.
3. What are the three distinct powers possessed by all Baptist conventions?
4. State in your own words the seven limitations of all Baptist conventions.
5. Give five of the seven basic principles which should govern one convention in its relation to other conventions or other Baptist bodies.
6. Why cannot Baptist churches as such belong to associations and conventions?
7. Name the three kinds of messengers or delegates which Baptist conventions have.
8. Name and locate the five General Boards of the Southern Baptist Convention and give date of the establishment of each Board.
9. Name the ten kinds of work done by the Southern Baptist Convention.
10. Give the dates of the organization of each of the 17 state conventions in the South.
11. In general what kinds of work are carried on by the various state conventions.
12. In what four ways has the work of Baptist conventions proven successful?

CHAPTER V

WORKING TOGETHER IN HOME MISSIONS

I. Scriptural Basis of Home Missions.

Of the five, perhaps six, distinct forms of the commission which Christ gave to his church, three and possibly four of them refer to the work to be done (1) "in Jerusalem" (City Missions), (2) "in Judea and Samaria" (Home Missions), and (3) in "the uttermost part of the earth" (Foreign Missions). (See Mark 16: 14-16; Matt. 28: 16-20; Luke 24: 33-49; Acts 1: 6-8.) It is certain, therefore, that Christ's plan of world redemption calls for a definite and continuous Home Mission campaign.

It is also worthy of note that the early Christians scrupulously followed the Master's plan in their efforts to Christianize the world. In other words, from A.D. 28-35, they gave themselves up to a supreme effort to evangelize and save the beloved city of Jerusalem. But when perhaps 20,000 of the church members (we call them "laymen") were scattered abroad on account of the Pharisaic persecution which began with the death of Stephen, "they went everywhere preaching the Word."

Moreover, there followed a campaign, lasting through ten years (36-46 A.D.), during which time the homeland (Judea and Samaria and the regions round about) was thoroughly evangelized.

The First Home Mission Campaign. It is worth while for us to pause here and get a glimpse of the marvelous results of this first Home Mission campaign. (Acts, chapters 8 to 12.):

(1) In the beginning, the campaign was largely conducted by the rank and file of the members of the church at Jerusalem who were thrust out into the work by persecution which scattered them abroad—the apostles having remained in Jerusalem.

(2) The campaign developed certain great leaders—Philip, Ananias, Barnabas, Saul, Dorcas, and the Apostle Peter who came to be definitely recognized as the Home Mission leader (to the Jews) as Paul was later recognized as the Foreign Mission leader (to the Gentiles). (Gal. 2: 1-16.)

(3) Many people, perhaps 100,000 to 150,000, were won to Christ, and many local churches were established in the homeland.

(4) The Gentiles received the word of God joyfully and built up one of the greatest churches in the Homeland—that of Antioch in Syria.

(5) The great persecutor of the church, Saul of Tarsus, was converted and became the greatest helper of the Home Mission cam-

paign and later the leader of the Foreign Mission work. (Gal. 2: 1-16.)

(6) The first church council was held at Jerusalem (Acts 11: 1-18; cf. Rom. 10: 12-14; and decided definitely that the gospel should be preached to Gentiles as well as to the Jews.

(7) Relief for the poor and needy was made a definite part of the work of the Home Mission campaign, as it had been made a definite part of the City Mission campaign at Jerusalem. (Acts 11: 25-29; cf. Acts 6: 1-6.)

(8) The third great persecution of the Christian forces was launched by the State, led by the Roman Governor. (Acts 12: 1-24; cf. Acts 3, 5; and Acts 6 and 8.)

(9) The Home Mission Campaign was directed not by the church at Jerusalem nor by the apostles, but by the overruling Providence of God and by the ever-present help and power of the Holy Spirit.

(10) All the churches became definitely committed to the great missionary program of carrying the whole gospel to the whole world.

II. Beginnings of Home Missions in the South 1745-1845

In very fact, Baptist Home Missions in the South were begun by the heroic, sacrificial and truly apostolic labors of the early Baptist preachers who, like Thos. Etheridge of North Carolina, Jeremiah Walker and Benjamin Watkins of Virginia, Daniel Marshall of

Georgia and many others, brought multitudes to know the Savior, planted vigorous churches wherever there was a sufficient population, laid deep the foundations of all future Baptist work and largely revolutionized the whole life and thought of the people throughout vast regions of the South.

The efforts of these godly men, however, were ably seconded by such churches as the old First Church at Charleston, S. C., and the Sandy Creek Church of North Carolina. The First Church of Charleston not only helped in the establishment of other neighboring churches, but led the movement to bring these other churches into the organization of the Charleston Association in 1751. The Sandy Creek Church, on the other hand, sent out her pastor and other workers into all the regions round about and, in seventeen years, led in the establishment of 42 churches from which 125 other ministers went out to proclaim the unsearchable riches of Christ.

Then came the missionary work of the district associations, led by the old Charleston Association in South Carolina, from 1755 onward. The Virginia district associations soon followed the example of Charleston Association. And these in turn were followed by the associations in North Carolina, Georgia, Kentucky, and Tennessee.

As early as 1821, Baptists began to organize State Conventions for missionary and benevolent purposes. In this movement South

Carolina again led the way. Georgia Baptists followed in 1822, Virginia and Alabama in 1823, North Carolina in 1830, Kentucky in 1832, Tennessee (first convention) in 1833, Maryland and Missouri and Mississippi in 1836, Texas, Arkansas and Louisiana in 1848, Florida in 1854, etc.

In the meantime, also, the Foreign Mission Board of the old Triennial Convention of American Baptists had been carrying on mission work among the Indians in the South since 1818. This work was enlarged from time to time until the calls became so urgent that the American Baptist Home Mission Society was organized in New York City, April 27, 1832. From 1832 to 1845, therefore, the Home Mission Society became the medium through which the Baptists of the South and the North did all their Home Mission work.

With such a history behind them, it was natural for our fathers, when they came together to organize the Southern Baptist Convention in Augusta, Ga., in 1845, to create not one but two great co-ordinate boards, one for Foreign Missions and one for "Domestic" or Home Missions. Thus began the work of Home Missions among Southern Baptists.

III. Home Missions and the Indians and Negroes, 1845-1860.

The first period of organized Home Missions among Southern Baptists was given over largely to four lines of endeavor: (1) Build-

ing up a spirit of denominational loyalty and co-operation; (2) evangelism; (3) giving especial attention to the work among the negro slaves; and (4) taking over and enlarging the work among the Indians, which had been carried on heretofore by the Foreign Mission Board and later the Home Mission Society of the old Triennial Baptist Convention of America.

There were 40 missionaries doing work among the colored slaves during this period, and the work among the Indians was given special impetus by the union of the Indian Mission Association with the Southern Baptist Convention in 1855, and the labors of 40 other missionaries in giving the gospel to the Indians.

IV. Home Missions and the War of the Confederacy, 1860-1870.

The next decade (1860-1870) brought that greatest of all human catastrophies to the South—the War of the Confederacy and the indescribable chaos and desolation which followed. The wealth of the South decreased from $6,887,000,000 in 1860 to $4,470,000,000 in 1870—or 35 per cent. The number of Baptists, on the other hand, increased from 350,000, of whom 150,000 were negro slaves in 1860, to 640,000, of whom 225,000 were negro freedmen in 1870.

In spite of all the losses and all the crosses, however, three great lines of Home Mission

endeavor were vigorously pushed during this period: (1) One of the most successful campaigns to reach and evangelize the soldiers ever witnessed in America was conducted by the 137 army missionaries sustained by the Home Mission Board; (2) the helping and saving of the organized work in the older states which were devastated by the war; and (3) a sincere and worthy attempt to help the recently freed Negroes who had left the white churches, to find their place and work in their own churches and in the kingdom of God.

V. Home Missions in Reconstruction, 1870-1882.

In spite of all that could be done, however, the three greatest foes of organized society continued to stand up before the prostrate South and to challenge all her constructive forces for another dozen years. **Dire poverty, intense racial and sectional antagonism and complete moral chaos**—these were the forces which subjected the South to its greatest trial of faith. It is remarkable that it never once wavered.

The Home Mission Board went right on with its work during this period, raising and expending, upon the average, more than $20,000 a year in helping the needy churches, showing the misled and mistaught Negroes a better way, supporting its work among the Indians, trying to develop its Sunday school and publishing interests which had been committed to

it in 1873, and everywhere winning men to Christ in large numbers.

Once, in 1879, a fit of despair seized upon some of the leaders and they seemed ready for reunion with Northern Baptists; and, in 1882, while still oppressed and depressed in every way, they proposed doing away with the Home Mission Board and asking the various state conventions to assume the great burdens of Home Mission work of the South. But the better judgment and greater patience of the hosts of Southern Baptists came to the rescue, and the work went on.

VI. Home Missions in Construction, 1882-1900.

The darkest hour is often just before the coming day. It was even so with Baptist Home Missions in 1882. For instead of doing away with the Home Mission Board, when the Southern Baptist Convention met in Greenville, S. C., in 1882, two great things happened. The first was the removal of the Home Mission Board from Marion, Ala., where it had been located for the previous 37 years, to Atlanta, Ga., its present headquarters. The second was the election of Dr. I. T. Tichenor as the Corresponding Secretary.

For the next 18 years, Dr. Tichenor gave to Baptist Home Missions in the South the wisest and best efforts of the greatest constructive mind of his day. In fact, it may be seriously

questioned if Southern Baptists have yet produced Dr. Tichenor's equal as a denominational statesman.

Four new and vastly important lines of work were launched by the Home Mission Board under Dr. Tichenor's leadership: The work in Cuba, the work among immigrants, the mountain school work, and the publication of Sunday-school lesson helps and papers.

Besides these new departments of work, Dr. Tichenor succeeded in greatly enlarging all the work of the board and, what was most noteworthy of all, he gave Home Missions a permanent and paramount place in Southern Baptist life and work.

VII. Home Missions in Expansion, 1900-1919.

When Dr. Tichenor laid down the active leadership of Baptist Home Missions in the South, in 1900, Dr. F. H. Kerfoot was elected Corresponding Secretary, which place he held for only a little more than a year when, in June, 1901, "he literally died in the harness," as someone has expressed it.

Then, for almost two years, Dr. F. C. McConnell—"Forensic Cyclone McConnell," as he has been aptly called—literally set the South ablaze with his inspirational, informational and prophetic appeals in behalf of Home Missions. Dr. McConnell, in very fact, gave Southern Baptists a new interpretation of themselves and a new understanding of

their distinctive message and mission in the on-going of Christ's kingdom.

In 1903, however, Dr. McConnell gave up the work to return to the pastorate, and Dr. B. D. Gray was elected Corresponding Secretary of the Home Mission Board.

With the exception of Dr. J. M. Frost of the Sunday School Board, and Dr. J. B. Taylor of the Foreign Mission Board, Dr. Gray has perhaps rendered longer, more conspicuous and more laborious service than any other Southern Baptist leader.

The first distinct period of Dr. Gray's leadership in Home Missions, extends from 1903 to 1919, or sixteen years. These sixteen years may be summed up in one word: **Expansion.** The following comparison will give some idea of the amazing growth of the work of Home Missions during this period.

SIXTEEN YEARS' GROWTH OF HOME MISSIONS, 1903-1919.

Items	1903	1919	Gain
Departments of Work	7	12	5
Missionaries Supported	671	1,706	1,035
Churches and Stations Supplied	3,133	4,908	1,875
Baptisms Reported	8,969	39,965	30,996
Total Additions to Churches	18,690	59,109	40,419
New Churches Constituted	127	122	−5
Church Houses Built or Improved	280	454	174
Sunday Schools Organized	494	918	424
Bibles and Testaments Distributed	17,903	118,783	100,880
Cash Raised and Expended on Work	$146,051.50	$871,532.39	$725,480.89

VIII. Home Missions and the 75-Million Campaign, 1919-1925.

Coming now to the present period of Home Mission work, it may be truthfully said that the six years embraced in this period are without any parallel in Baptist Home Mission work anywhere in the world—both for the success of the work during 1920 and 1921 and for the crushing difficulties and debts which have impeded and imperiled the work during 1922, 1923, 1924 and the first months of 1925. Let us look at the figures:

Six Prodigious Years of Home Missions, 1919-1924.

Years	Contributions	Workers Employed	Baptisms
1919	$871,532.39	1,706	30,996
1920	2,072,559.16	1,641	33,576
1921	1,982,102.98	1,656	45,092
1922	1,589,469.48	1,188	56,164
1923	1,610,657.19	1,120	38,770
1924	1,004,747.00	1,250	29,930
Total 6 Years	$9,031,068.20	Average 1,426	134,528

During the last four years here noticed the total current indebtedness has been as follows: In 1921, $727,622.30; in 1922, $875,-534.46; in 1923, $808,324.80; and in 1924, $875,908.18.

Not since the close of Reconstruction days (1879-1882) have the debts and difficulties and discouragements of the Home Mission Board mounted up to such titanic and formid-

able proportions. But, we dare say that the Baptists of the South, as in other days, will hear and heed the imperative call of Home Missions and help to bring the Home Mission Board out and up into a still greater day of opportunity and service.

At present, eleven great departments of work are being maintained by the Home Mission Board, as follows:

Co-operative Missions, in which work the Home Mission Board joins with the various state boards in supplying workers for needy fields.

Evangelism, a department which was begun in 1906 and temporarily discontinued for lack of funds in 1924, but which will be resumed with fresh vigor and reinforcements, according to the board's present plans.

Enlistment, a department which is given over to the work of helping non-co-operating churches to come in and have part with the great program of Southern Baptists.

Mountain Schools, a department begun in 1900 and which fosters 36 schools and colleges in the mountain sections of the South where the people have poor public school facilities. Over 251 teachers are employed in these schools and more than 6,000 pupils are enrolled.

Foreigners, Indians and Negroes, a department which combines three large former departments and attempts to serve the 4,000,000

WORK OF HOME MISSION BOARD
1845 — 1925

THE LEADERS	THE WORK
Dr. D.B.Gray 1903-1925	14- *Work among Jews* 1921-1925
	13- *Work among Deaf Mutes* 1921-1925
	12- *T.B. Sanitorium* 1918-1925
Dr. F.C.McConnell 1901-1903	11- *Church Extension* 1900-1925
Dr. F.H.Kerfoot 1900-1901	10- *Enlistment* 1904-1925
Dr. I.T.Tichenor 1882-1899	9.- *Sunday School Publications* 1873 1891
	8- *Mountain School Work* 1900-1925
Dr. W.H.McIntosh 1875-1882	7- *Work among Foreigners* 1884-1925
Dr. M.T.Sumner 1862-1875	6- *Work in Cuba* 1886-1925
	5- *Work among Soldiers and Seamen* 1860-1925
Dr. Russel Holman 1845-1862 1852-1856	4- *Work among Indians* 1885-1925
	3.- *Work among Negroes* 1845-1925
Dr. Joseph Walker 1852-1856	2- *Evangelism* 1845-1906-*Departmentized* 1906 1924
Dr. T.F.Curtis 1851-1852	1- *Co-operative (State) Missions* 1845-1925
Dr. D.P.Nestor – 1845	

UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS

foreigners, the 161,000 Indians and the 9,000,000 Negroes of the South.

Soldiers and Seamen, a department which serves our soldiers in the various military camps, and attempts to reach the seamen by means of definite institutions established for the spiritual and moral uplift of the sailors.

Sanitarium for Tuberculosis, at El Paso, Texas, with Dr. H. F. Vermillion, Superintendent, is one of the greatest institutions of its kind in the nation.

Cuba and Panama, is a department of Home Missions given over to evangelizing, teaching and training the people of Cuba and Panama, to whom we are connected with the closest ties of national life.

Work among Deaf Mutes is a gracious work led by Rev. J. W. Michaels of Fort Smith, Ark., for the 40,000 deaf mutes within the bounds of the Southern Baptist Convention.

Work among the Jews, was begun in 1922, under the leadership of Rev. Jacob Gartenhaus, the Apostle Paul of Southern Baptists, who is giving his splendid young life and talents in the effort to reach and save the 400,000 Hebrews of the South.

Church Extension, is a department established in 1900 to afford definite aid, in gifts and loans, to churches seeking to build or improve church houses. It has had two of the ablest and wisest men of the South as secretaries, viz.: Dr. L. B. Warren and Dr. Austin Crouch. This department greatly needs a

$20,000,000 building and loan fund, one-half of which will be reserved for country churches.

Home Mission Leaders—Eleven great and good men have led the work of Baptist Home Missions in the South as Corresponding Secretaries, and we do ourselves honor to call their names and give their periods of service: D. P. Nestor, 1845; Russell Holman, 1845-1851; T. F. Curtis, 1851 and 1852; Joseph Walker, 1852-1856; Russell Holman, 1856-1862; M. T. Sumner, 1862-1875; W. H. McIntosh, 1875-1882; I. T. Tichenor, 1882-1899; F. H. Kerfoot, 1900 and 1901; F. C. McConnell, 1901-1903; B. D. Gray, 1903-. . . . .

The services of the Home Mission Board under the leadership of these men, when taken altogether, constitute one of the largest and most enduring achievements of American Christianity in the homeland.

QUESTIONS FOR REVIEW—CHAPTER V.

(See Special Examination Questions on page 179.)

1. Give the Scriptural references to the first Home Mission Campaign and tell five of the ten important things connected with this campaign.
2. Name the four agencies which began to do Home Mission work before the Southern Baptist Convention was organized.
3. What were the four main lines of work done in the beginning of Southern Baptist Home Missions, from 1845-1860?
4. What were the three great hindrances to Home Mission work during the Reconstruction period?
5. What two great things, for Home Mission work, took place in 1882?
6. Name the four new lines of Home Mission work launched by Dr. I. T. Tichenor.
7. Name the two Corresponding Secretaries of Home Missions who came immediately before Dr. B. D. Gray.
8. What characterized the first sixteen years of Dr. Gray's leadership in Home Missions?
9. What two things happened to Home Missions during the 75 Million Campaign?
10. Name the eleven departments of Home Mission work as now organized.

CHAPTER VI

WORKING TOGETHER IN FOREIGN MISSIONS

I. Scriptural Grounds for Foreign Missions.

Christ our Lord was a foreign missionary—that is, **one sent to bring light and salvation to those in distant lands.** "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3: 17.)

The apostles (that is, "those sent away") were missionaries. "As the Father hath sent me into the world, even so send I you." (John 20: 21.) "Go you into all the world and preach the gospel to every creature." (Mark 16: 16.)

Christ's program of world redemption calls for foreign missions. "Go you, therefore, and disciple all the nations, baptizing them (the disciples) into the name of the Father, Son and Holy Spirit, teaching them to put into practice all things whatsoever I have commanded you, and behold I am (not will be) with you always, even unto the end of the ages." (Matt. 28: 19, 20.) "And you shall be my witnesses both in Jerusalem, and in all

Judea and in Samaria and to the uttermost parts of the earth." (Acts 1: 8.)

The early Christians, under the direct inspiration and leadership of the Holy Spirit, when they had evangelized Jerusalem and all Judea and Samaria, launched the foreign mission movement by sending out Paul and Barnabas. (Acts 13: 1-4.)

The New Testament is largely a foreign mission book. The four Gospels are given over to an account of the mission of Jesus—the great Foreign Missionary of the ages—who came to this earth (1) **to reveal salvation to man,** by the truth which he taught and exemplified; (2) **to achieve salvation for man,** by his sacrificial death on the cross; (3) **to work salvation within man,** by the operation and indwelling of his Spirit; and (4) **to accomplish the world's salvation through man,** by the redeemed and empowered church which he established.

The first seven chapters of the book of Acts are given over to a detailed account of the first City Mission Campaign in Jerusalem. The eighth, ninth, tenth, eleventh and twelfth chapters of this wonderful book tell us about the first Home Mission Campaign. But it requires the whole of the last sixteen chapters of Acts to give even a brief account of the first Foreign Mission Campaign.

Of the thirteen Epistles of Paul, nine were letters written to foreign mission churches—Romans, 1 and 2 Corinthians, Galatians,

Ephesians, Philippians, Colossians, 1 and 2 Thessalonians; three were letters to foreign mission preachers and leaders—1 and 2 Timothy and Titus; and one was a letter to a foreign mission Christian man—Philemon.

The book of James was addressed "to the twelve tribes which are scattered abroad." Peter's first Epistle was addressed to "the strangers scattered throughout Pontus, Galatia, Capadocia, Asia and Bithynia." All three of the general Epistles of John and that of Jude as well, were addressed to foreign mission Christians. And the Apocalypse came to John in a foreign land, is addressed to seven foreign mission churches, and presents the picture of the kingdoms of this world becoming the kingdom of our God and his Christ, which is the purpose and the prospect of foreign missions.

II. Beginnings of Foreign Missions in the South, 1813-1845.

Foreign mission work in the South began in 1813, in a most remarkable and providential way. Dr. Adoniram Judson and his wife and Dr. Luther Rice, along with some others, had been appointed by the Congregationalist Board of Commissioners for Foreign Missions, to be missionaries in India. On their way over to India and after their arrival, they were led to make a special study of the question of baptism, with a view to controverting the ideas of the Baptist missionaries—Drs. Carey

and Ward—who were already in India and at work among the natives. All three of these great missionary leaders—Dr. Adoniram Judson, Mrs. Ann Hasseltine Judson and Dr. Luther Rice—were converted to the Baptist faith, by their own studies of the Scriptures.

At first, they were supported by the English Baptists in Calcutta. But within a few months, American Baptists began the organization of missionary societies, all over the land, for the support of the Judsons, while Dr. Luther Rice returned to America to plead the cause of Foreign Missions and to awaken the Baptists of America to the new day that had come.

Before the close of the year 1813, the "Baptist Foreign Mission Society of Virginia"; the "Missionary Society of Charleston, S. C."; the "Savannah Baptist Society for Foreign Missions"; the "Beaufort, S. C., District Missionary Society for Foreign Missions," and the "North Carolina Baptist Society for Foreign Missions" had all come into existence. And by May 15, 1814, missionary societies had been formed in Baltimore, Md., Fredericksburg, Va., Washington, D. C., in the state of Kentucky, and other states in the South.

When the old Triennial Convention of American Baptists was organized in Philadelphia, May 18, 1814, Dr. Richard Furman, of South Carolina, was chosen president. In 1815 and 1816, South Carolina was the largest contributor to the work of Foreign Missions in the United States. In 1818, Virginia led all the other states of America in her For-

eign Mission gifts. Looking over the whole list of states leading in Foreign Mission gifts, from 1814 to 1845, when the Southern Baptist Convention was organized, we find the record standing as follows: New York, Massachusetts, Georgia, Virginia and South Carolina.

III. First Years of the Baptist Foreign Mission Board, 1845-1860.

But the Baptists of America were not to be permitted long to work together in Foreign Missions. The anti-slavery agitation had grown to the point where the Board of Foreign Missions of the Triennial Convention of America felt constrained to refuse to send out any slave-owner as a missionary—though receiving and using the money of slave-owners. Northern churches and missionary societies were hotly condemning and disfellowshiping Baptists of the South who were favorable to slavery.

In the interests of peace and harmony, therefore, as well as in justice to all conscientious Southerners, the Baptists of the South determined to quietly withdraw and organize for themselves. In response to the call of the Virginia Foreign Mission Society, accordingly, 328 delegates from eight Southern states and the District of Columbia, came together in Augusta, Ga., May 8, 1845, and organized the Southern Baptist Convention, with two co-

ordinate Boards—one for Foreign Missions and one for "Domestic" or Home Missions.

The Foreign Mission Board of the Southern Baptist Convention was located at Richmond, Va. It was composed of 21 members living in Richmond, and a vice-president in every Southern state. After searching diligently the whole South over, the Board elected Dr. James B. Taylor, of Virginia, to be its Corresponding Secretary. He served the Board in this capacity with great ability and far-seeing statesmanship for 26 years.

Four great tasks confronted the newly formed Foreign Mission Board and its able Corresponding Secretary: (1) the selection of Foreign Mission fields; (2) the securing of missionaries to occupy these fields; (3) the raising of the necessary funds with which to support the missionaries on the fields; and (4) the formation of proper policies and plans for the successful operation of the mission work and the co-operation of the forces in the homeland.

God's Providence quickly solved the problem of the missionaries and the problem of the fields which they should occupy. The fields should, first of all, be China and Africa. For had not John L. Shuck, of Virginia, already served as a missionary of the Foreign Mission Board of the old Triennial Convention in South China, for almost nine years? And was he not a Southern Baptist from Virginia? Accordingly in 1845, John L. Shuck, I. J. Roberts, Samuel C. Clopton and George Percy

were appointed to work in China, as the first missionaries of the Foreign Mission Board of the Southern Baptist Convention.

Again, had not Lott Carey and Colin Teague (both colored) gone out from Richmond, Va., to Liberia, Africa, in 1821? And were not both of these Negro Baptist missionaries members of the same denomination as the white Baptists of the South? Why should not Southern Baptists on their own account, therefore, take up work in Africa? They would and they did. In the fall of 1846, John Day and A. L. Jones were appointed to serve in Africa.

The policies of the Board were worked out with amazing foresight and rare statesmanship. It was determined that the work should follow the three great lines of our Lord's own ministry—teaching, preaching and healing—with the added feature of religious literature which was used by the apostles—though no doctors or nurses were sent out as missionaries for many years.

Each department of the work, as thus inaugurated, has been greatly developed and enlarged, but it holds true to the original policies worked out by the Board at Richmond in 1846.

The problem of enlisting the Baptists of the South in supporting adequately the work of Foreign Missions proved most difficult of all the problems. But much success came to the Board along this line. Agents were employed to visit the various sections of the

South and present the cause. **The Southern Baptist Mission Journal** was published to give information about the work. Returned missionaries greatly helped to stir the minds and hearts and pocketbooks of the people. And contributions mounted from $11,689.05 in 1845, to $41,195.07 in 1860, when the War of the Confederacy broke upon the nation.

IV. Foreign Missions and the War, 1860-1880.

The War of the Confederacy brought a threefold disaster upon the work of Foreign Missions as carried on by Southern Baptists: (1) It destroyed two billions of the wealth of the South and decimated its population. Death and sorrow and want and hunger and shattered hopes were everywhere.

(2) The gifts to Foreign Missions fell off from $41,195.07 in 1860 to $8,634.43 in 1863 —and this sum came largely from the border states of Maryland and Kentucky.

(3) It was difficult, almost impossible to send money or any form of communication to the missionaries in foreign lands, on account of the strict blockade.

The war over, however, the work of Foreign Missions was immediately taken up again and pushed with all vigor. A debt of $10,000 was soon wiped out. Mission work was begun in Italy in 1870, and in Brazil in 1879.

In the meantime, two far-reaching events took place. Dr. J. B. Taylor, who had led the

work as Corresponding Secretary for 26 years, passed to his reward December 22, 1871; and Dr. H. A. Tupper was elected Corresponding Secretary. And then, when Dr. Tupper had fairly found his stride as the new leader of Foreign Missions and when the contributions of Southern Baptists for this cause had mounted to new heights, the question of reunion with Northern Baptists came up for consideration at the Atlanta Convention of 1879. Thanks to the wisdom and foresight of Dr. John A. Broadus, Dr. I. T. Tichenor and others, this question was settled for all time to come in favor of the continued existence and the separate work of the Southern Baptist Convention.

V. Foreign Missions Finding and Making Its Place, 1880-1914.

Three great Foreign Mission movements took place among Southern Baptists during the next 34 years. The first was a hitherto unprecedented expansion and development of the work in foreign lands. The second was a new awakening of the minds and hearts of Southern Baptists to the tragic needs and insistent appeal of the Christless millions on foreign fields. The third was the awakening of our Baptist women and the organization of the Woman's Missionary Union of the South.

If the first one of these movements was largely due to the wise and courtly and capable leadership of Dr. H. A. Tupper (1872-

1893); the second was due, for the most part, to the great heart, the stalwart body, the magnetic personality and the compassionate soul of Dr. R. J. Willingham (1893-1914). How Dr. Tupper planned and worked for a larger day and larger things for Southern Baptist Foreign Missions! And how Dr. Willingham saw and suffered and prayed, and made others see and suffer and pray, for the hopeless, helpless souls of earth's millions who are without Christ!

Under the leadership of Dr. Tupper, Southern Baptists had entered Brazil as a mission field in 1879. The next year (1880), Foreign Mission work was begun in Mexico. And nine years later (1889) mission work was begun in Japan. For 21 years altogether (1872-1893) this quiet, courtly, polished, prudent and pre-eminent man led on, until he saw both the number of missionaries and their work quadrupled and the contributions of Southern Baptists for Foreign Missions increased from $28,905.55 in 1872, to $154,686.28 in 1893.

VI. Twenty-One Years Under Dr. Willingham.

No one who ever knew Dr. R. J. Willingham and heard him deliver the message of his great heart to the hearts of Southern Baptists can ever forget his matchless appeal for the Christless millions on foreign fields. But many, we dare say the vast majority of our

SOUTHERN BAPTIST
FOREIGN MISSION WORK
"The Whole Gospel for the Whole World"
THE LEADERS
THE FIELDS
THE WORK
Corresponding Secretary
Associate Secretary
Treasurer
Office Assistants
FOREIGN MISSION BOARD
18 State Members
18 Local Members
CHINA
North China
Central China
Interior China
South China
SIBERIA
AFRICA
ITALY
BRAZIL
North Brazil
South Brazil
CHILE
MEXICO
JAPAN
ARGENTINA
EUROPE and RUSSIA
Russia
Roumania
Palestine and Syria
Hungary
Jugo Slavia
Spain
1 Preaching
2 Teaching
3 Healing
4 Informing
5 Training
UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS

people, have no sort of conception of the marvelous growth of Southern Baptist Foreign Missions under his leadership. The number of stations and out-stations, for example, were increased 400 per cent during the 21 years he was Corresponding Secretary. The number of missionaries and native workers were increased 300 per cent. The annual number of baptisms mounted up from 383 to 5,252 under his leadership; while the number of members in our foreign mission churches increased from 2,923 to 29,991, or 1,000 per cent. The growth in the Sunday schools was even larger still; whereas the gifts of the native Christians increased 1,800 per cent. And still further advances were made in the work of our schools and colleges and our hospitals and dispensaries on foreign fields. The total gifts of our own people in the homeland for Foreign Missions, on the other hand, showed the marvelous and unbelievable increase of more than 400 per cent, or from $155,937.23 to $672,716.08.

Foreign Missions Under Dr. R. J. Willingham.

Below we give in tabular form the marvelous growth of Foreign Missions under Dr. R. J. Willingham's 21 years leadership (1893-1914). As may be seen at a glance, the Foreign Mission work of Southern Baptists in-

creased from 300 per cent to 800 per cent during the period of Dr. Willingham's service.

Items	1893	1914	21 Years' Gains
Nations Served	6	7	1
Stations and Outstations	185	846	661
Missionaries	92	278	186
Native Workers	78	635	557
Churches	75	380	305
Church Members	2,923	29,991	27,068
Baptisms	383	5,252	4,869
Sunday Schools	16	542	526
Pupils	598	22,022	21,424
Contributions of Native Christians	$5,368.42	$91,159.69	$85,791.27
Total Contributions—Foreign Missions	$155,937.23	$570,272.29*	$414,335.06
Hospitals	None	8	8
Patients Treated	None	74,829	74,829
Schools and Colleges	No Report	339	339
Students	No Report	9,376	9,376

*In addition to the amount given for current support $102,443.69 was collected in 1914, on the Judson Centennial Fund, for buildings and equipment on foreign fields.

VII. Foreign Missions and the Broken, Suffering World, 1914-1924.

From 1914-1924 is only a decade; but when has human history witnessed another such decade? Four years of World War followed by six years of world demoralization—and the end is not yet! The whole world, broken and suffering and dying, has been placed before Southern Baptists, these past ten years. And God has called us to go out to it, as Good Samaritans, and help it back to health and to him.

To lead us during this incomparable decade, God raised up James Franklin Love, our

present peerless Corresponding Secretary of Foreign Missions. A distinguished pastor, a great State Mission leader, an honored Associate Secretary with Dr. Gray in Home Mission work, an author of high rank and a Christian statesman without a superior among Southern Baptists, he was qualified as no other living man, for the great work which Southern Baptists laid upon him in 1914.

And perhaps not a dozen Baptists in the South understand the magnitude of the burdens which he and Dr. T. B. Ray and their associates and our honored Foreign Mission Board have borne through these incomparable ten years. Nor have any of our people any idea of the unbelievable successes and achievements which they have wrought under God.

Dr. R. J. Willingham died before his time, under the burden of seven Christless nations; but Drs. Love and Ray and their associates have carried 18 nations on their souls during most of these ten years. They have raised more money for Foreign Missions and have seen more persons baptized and taken into our churches in foreign lands than all our former Corresponding Secretaries of Foreign Missions combined. They have not only been permitted to send out more new missionaries and employ more native workers, with one exception, than any other Baptist agency in modern times; but they have witnessed these missionaries and native workers achieve from 300 per cent to 500 per cent more along all lines of work than had been accomplished by

all our former foreign missionaries and native workers, from the beginning in 1845, up to this time, in 1925. And they have carried on this greatly enlarged service with less secretarial help and with less proportionate expense to the denomination than has ever been known before. Look at the record of these ten incomparable years:

Ten Incomparable Years of Foreign Missions, 1914-1924.

Here is a record paralleled by no Baptist Mission Board since the Apostolic age.

Items	1914	1924	Ten Years' Gains
Nations served	7	18	11
Stations and Out-stations	846	3,036	2,190
Missionaries	278	544	266
Native Workers	635	2,494	1,859
Churches	380	1,095	715
Church Members	29,991	118,872	88,881
Baptisms	5,252	12,856	7,604
Sunday Schools	542	1,511	969
Pupils in Sunday Schools	22,022	76,504	54,482
Contributions of Native Christians	$91,159.69	$444,568.00	$353,408.31
Total Contributions Foreign Missions	$570,272.29	$1,912,770.08	$1,342,497.79
Hospital Buildings	8	23	15
Total Patients Treated	74,829	294,422	219,593
Schools and Colleges	339	860	521
Students	9,376	35,106	25,730

Total Baptisms, 10 years 77,125
Net gain to church membership..... 88,881
Total receipts of Foreign Mission Board, 1914-1924 ..... $16,149,994.64

ACHIEVEMENTS OF SOUTHERN BAPTIST FOREIGN MISSIONS
1845 ——— 1924

I
Dr. James B. Taylor's Administration
First 26 Years 1845 - 1871

Fields Occupied	3
Missionaries in 1871	28
Churches	15
Members	755
Receipts (26 Years)	$628,201.64

II
Dr. H. A. Tupper's Administration
22 Years
1872 to 1893

Fields Occupied	5
Missionaries in 1893	92
Churches	75
Members	2,923
Receipts (22 Years)	$1,506,343.75

III
Dr. R. J. Willingham's Administration
21 Years
1893 to 1914

Fields Occupied	7
Missionaries in 1914	278
Churches	380
Members	29,991
Receipts (21 Years)	$6,631,164.83

IV
Dr. J. F. Love's Administration
10 Years
1914
to
1924

Fields Occupied	18
Missionaries in 1924	544
Churches	1,095
Members	118,872
Receipts (10 Years)	$16,149,994.64

A New Foreign Mission Day.

If the foregoing figures have any significance they mean that a new Foreign Mission day has come upon Southern Baptists. Let us note these further facts:

Dr. James B. Taylor's Administration	1845-1871
Foreign Mission Receipts, 26 years	$628,201.64
Dr. H. A. Tupper's Administration	1872-1893
Foreign Mission Receipts, 22 years	$1,506,343.75
Dr. R. J. Willingham's Administration	1893-1914
Foreign Mission Receipts, 21 years	$6,631,164.83
Total Receipts 1845-1913—first 68 years	$8,765,710.22
Dr. J. F. Love's Administration	1914-1924
Foreign Mission Receipts, 10 years	$16,149,994.64
Total Receipts 1845-1924	$24,915,704.86
Receipts during 75 Million Campaign	$12,405,490.24

QUESTIONS FOR REVIEW—CHAPTER VI.

(See Special Examination Questions on page 179.)

1. Give five Scriptural reasons for Foreign Missions.
2. How and with whom did Foreign Mission work begin for Southern and Northern Baptists?
3. Name the five states which led in Foreign Mission gifts in the early period (1814-1845).
4. Who was the first Corresponding Secretary of the Foreign Mission Board and who were the first four missionaries appointed to serve in China?
5. Name the first two mission fields to be served by Southern Baptist Foreign Missions and name the four lines of work which the missionaries now do.
6. In what three ways did the War of the Confederacy hinder and hurt Foreign Mission work?
7. When did our Foreign Mission work begin in Italy? And when in Brazil?
8. What was the great service to Foreign Missions rendered by Dr. H. A. Tupper? And what by Dr. Willingham?
9. To what extent and along what lines was Foreign Mission work expanded under Dr. R. J. Willingham's leadership.
10. How many nations are Southern Baptists now serving in Foreign Missions?
11. How would you compare the funds collected and the Foreign Mission work done under Dr. Love's administration with what was accomplished under the other Corresponding Secretaries.
12. Why have we come to a new day in Foreign Mission work?

CHAPTER VII

WORKING TOGETHER IN CHRISTIAN EDUCATION

I. Scriptural Basis of Christian Education.

Christianity can neither be known nor be made known, except through Christian teaching. To understand the Bible and to properly interpret history and tradition, the Christian teacher and some form of Christian education are absolutely essential.

Christ, our Lord, gave his life to four great tasks—teaching, preaching, healing and training workers. And he placed teaching first in his own life work.

Moreover, our Lord sent his disciples as he was sent—to teach, preach, heal and train workers. "Go you, therefore, and disciple all the nations; baptizing them (the disciples) into the name of the Father, Son, and Holy Spirit, teaching them to put into practice (that is, training them in) all things whatsoever I have commanded you; and, behold, I am with you always, even unto the end of the ages." (Matt. 28: 19, 20.)

The apostles, in like manner, not only gave themselves to teaching, preaching, healing and training workers; but charged the lead-

ers who came after them to continue this program: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.)

II. Baptists as Pioneers of Education.

Contrary to the popular idea, the first Baptist preachers in America (Roger Williams, Dr. John Clarke and others), were highly educated and cultured men. Dr. John Clarke, moreover, founded the first free public school in America, at Newport, R. I., in 1640. Baptists are today, and from beginning have been, leaders in Christian Education and champions of our free public school system.

Rev. Oliver Hart, pastor of the First Baptist Church in Charleston, S. C., in 1751, initiated what is believed to be the first distinct movement for Christian Education anywhere in the South. Because of his patriotism he had to give up his pastorate at the outbreak of the Revolutionary War and flee for his life. But in 1787, Dr. Richard Furman became Hart's successor in the Charleston pastorate and also in the cause of Christian Education.

It was under Dr. Furman's leadership that the State Convention of South Carolina was organized in 1821—the first Baptist State Convention in America—one of the main purposes of the Convention being the fostering of Christian Education.

In the meantime and by the generous aid of Baptist sentiment, North Carolina established the first university in the South, in 1795. And Georgia Baptists, led by Drs. Henry Holcombe, W. T. Brantley and Adiel Sherwood, and later by Jesse Mercer, definitely began the establishment and development of a system of Christian schools as early as 1802.

These, with Dr. Daniel P. Bestor, who established a school at Lafayette, Ala., may be reckoned as the real pioneers of Christian Education among the Baptists of the South, though of course, Dr. Luther Rice was also a pioneer in education and in missions.

III. The Genesis of Baptist Schools of the South.

The basic ideas and conceptions of Christian Education among Southern Baptists have undergone five distinct stages of development since those early years. In chronological order, these several steps of development may be designated as follows:

(1) Supplying books and helps to young ministers who had no opportunity to attend school, and placing them under the tutelage of outstanding ministers in given communities.

(2) Raising funds to send bright young ministers to the various state schools where opportunity offered.

(3) Providing what was called Manual Labor Schools where the young preachers

might earn their expenses, while attending school.

(4) Establishing regular schools much like other schools, but with Bible or theological departments, and admitting both ministers and other students.

(5) Building regular theological seminaries where the young ministers, after taking the regular course in some Christian college, could secure the special training needed.

On the whole, therefore, two great purposes have been dominant in the institutions and in the efforts connected with Christian Education among Southern Baptists: (1) An educated and effectively trained ministry and later (2) an equally well equipped and trained lay leadership for the churches.

IV. Establishment of Baptist Schools in the South.

In the establishment of Baptist schools and colleges in the South, as in so many other good things, the Baptists of South Carolina must be given the place of honor. They led the way. And among all the names of South Carolina Baptists, Dr. Richard Furman's name must be placed first. In fact, Christian Education among the Baptists of the South owes more to Dr. Richard Furman, of South Carolina, and to Dr. Jesse Mercer, of Georgia, than to any two persons known in our history.

As has already been noted, when Dr. Richard Furman led the Baptists of South Caro-

lina in the organization of the first Baptist State Convention in America (1821), he had in mind the launching and development of a system of Baptist schools and colleges all over the South. But it was not until 1826, one year after his death, that Furman Academy was established at Edgefield. And it was only after 25 more long years of struggle that (in 1851) Furman University and the Woman's College were established at Greenville, S. C.

Within the next nine years after the establishment of Furman Academy, however, seven other Baptist schools and colleges of the South had their beginning. The seven schools came along as follows: Georgetown Literary and Theological Institution, now Georgetown College, in 1829; The Virginia Baptist Seminary at Richmond, later the University of Richmond, in 1832; Mercer Institute, now Mercer University, of Macon, Ga., in 1833; Wake Forest Institute, now Wake Forest College, in 1834; The Manual Labor Institute, of Greenville, Ala., a forerunner of Howard College, in 1834; The Judson Institute, of Hinds County, Miss., in 1835, and The Covington Theological Institute at Covington, Ky., in 1835.

During the next ten years (1835-1845) and up to the organization of the Southern Baptist Convention, five of our greatest Baptist institutions of learning came into existence, as follows: Judson Female College, at Marion, Ala., in 1839; Union University, of Murfreesboro, Tenn., in 1841; Howard College, at Mar-

ion, Ala., in 1842; Mississippi College (given to the Baptists), in 1842, and Baylor University, at Independence, Texas, in 1845.

From 1845 to 1860 more Baptist schools and colleges were established than in any similar period in Southern Baptist history. In 1845, for example, there were only thirteen colleges, four theological schools and a half-dozen academies and about the same number of female schools. But by 1860, when the War of the Confederacy broke upon the nation, there were 19 colleges, seven theological schools, including The Southern Baptist Theological Seminary, established at Greenville, S. C., in 1859, and 96 female schools and academies. That is to say, Southern Baptists had a larger number of institutions of learning before the War of the Confederacy than we have today (119 now). It is a little surprising also to find that these 122 "before the war" schools had property valued at more than $1,500,000 and nearly 5,000 pupils enrolled.

From 1860 to 1882, only six new institutions of learning of any consequence came into existence among Southern Baptists. On the other hand, between 75 and 100 of the schools and colleges which were forced to suspend during the War of the Confederacy were never again able to open their doors to students.

But from 1882, when the prostrate South began to recover, to 1922, more than 120 new schools and colleges were established—or an average of three new schools and colleges for

each of the forty years embraced in this period. The thirty or more Mountain Schools, and most of the schools and colleges in Arkansas, Texas, Oklahoma, and New Mexico all came into existence within this period. In the meantime, almost half a hundred schools and colleges perished and passed out of existence. So that, in addition to the Mission Schools in Cuba and in foreign lands, Southern Baptists, in 1924, had a total of 119 schools and colleges, with 1,951 instructors, 36,437 students including 3,132 ministerial students, and school property and endowment aggregating $46,000,000.

V. Theological Schools and Seminaries.

It is now proper to look into some of the outstanding types of schools and colleges established and maintained by Southern Baptists through the years. And among the other classes or types of schools, the theological schools and seminaries must be given first place. For, as has been noted already, the desire of our Baptist fathers for a well-educated and well-trained ministry was the moving motive in all their educational endeavors. And such has been the success of our people along this line that for almost one hundred years (1826-1925) they have maintained from one to one hundred schools where young ministers could secure some sort of educational advantages. In addition, moreover, they have maintained from one to seven distinct theo-

logical seminaries throughout the years. In 1860, for example, besides the Southern Baptist Theological Seminary (then located at Greenville, S. C.), Southern Baptists had six other schools offering full theological work to the students.

In 1924 we had The Southern Baptist Theological Seminary and the Woman's Training School at Louisville, Ky., with 712 men and women enrolled; The Southwestern Baptist Theological Seminary and the Woman's Training School at Ft. Worth, Texas, with 650 enrolled and the Baptist Bible Institute, at New Orleans, with 251 enrolled. And there were 1,519 young ministers in our Baptist colleges preparing themselves for the gospel ministry, besides the 2,200 volunteers who were ready to go anywhere in the Master's service.

VI. Mission Schools at Home and Abroad.

Another outstanding and distinctive type of schools and colleges maintained by Southern Baptists is our Mission schools. These Mission schools are of four classes as follows:

1. **The Indian Mission Schools.** As far back as 1818, the Baptists of America began to establish schools and maintain missions among the Indians. One of the first great missionaries sent out by the Home Mission Board, after the organization of the Southern Baptist Convention, was Rev. Lee Compere, the progenitor of our present-day Comperes in Ar-

kansas and Texas, who did a notable work among the Indians.

In 1855, the work of the American Indian Mission Association was taken over by the Home Mission Board. As many as seven Mission schools were maintained by Southern Baptists among the Indians during the decade of 1881 to 1891. The Levering School for the Creek Indians was perhaps the most successful Indian Mission School ever conducted by Southern Baptists. All these schools were forcibly discontinued in 1891.

We understand, however, that this work is now being resumed, under the Education Board.

> "The Education Board, Southern Baptist Convention, has recently received without cost to itself, property valued at $60,000.00 at Nuyaka, Oklahoma, for an Indian school and orphanage. The school was in operation during the session of 1924-1925. The Education Board will develop this property for the benefit of the Indians."

2. **The Mountain Schools.** Twenty-five years ago (in 1900) at the suggestion of Dr. John E. White, the Southern Baptist Convention asked the Baptist Home Mission Board of Atlanta, Ga., to become responsible for the building up of a great system of schools for the mountain sections of the Southland. Under the leadership of Dr. A. E. Brown (recently deceased) as Superintendent of Mountain Schools, the work has gone on these 25

years until whole sections of the Southern Highlands have been revolutionized.

We now have 30 Mountain Schools, with 216 teachers, 4,920 pupils, including 231 ministerial students and property valued at $1,806,550. Dr. J. W. O'Hara is the newly elected and able superintendent of this work.

3. **Mission Schools in Cuba.** The Baptist Home Mission Board is also helping to maintain 13 Mission Schools in Cuba. This is done because the common people in Cuba have been kept in utter ignorance, under Spanish and Roman Catholic dominion, for centuries. Most of them can neither read nor write. It is necessary, therefore, to help them secure the fundamentals of an education before they can understand the teachings of God's Word and learn how to conduct the life and work of the churches, when they are converted.

4. **Foreign Mission Schools.** Our Baptist Foreign Mission Board maintains a total of 860 schools and colleges in foreign lands; and these schools have in them 35,106 pupils—or almost as many pupils as all the 119 schools and colleges in the homeland have in them.

The Bible is a closed book to nine-tenths of the heathen world. And it will remain a closed book to the great masses of foreign peoples for perhaps hundreds of years to come, unless God's people at home help to build and maintain schools and colleges on foreign fields.

Roman Catholics and the great heathen religions seem to thrive where the people are

in dense ignorance; but Baptists cannot do very much for any people, until they can read and understand God's Word for themselves. Nor can we believe that the work of Christ's churches in foreign lands will be safe in the hands of pastors and lay-leaders who can neither read nor write. We must go on, therefore, building and maintaining schools and colleges in foreign lands, not only that the people may have an opportunity to know the Word of God for themselves, but also that we may have intelligent and well-trained leaders for the churches.

Regular Schools and Colleges.

In addition to the special types of schools just noticed, Southern Baptists maintain their full share of what we may term regular schools and colleges. By referring to the latest edition of the Southern Baptist Handbook, for example, it will be seen that Southern Baptists maintain 11 universities, 11 standard colleges, 24 junior colleges, 14 colleges for women, and 50 academies.

VII. 25 Years Growth of Our Christian Schools.

Below we give the figures indicating the marvelous growth of our Baptist schools and colleges in the homeland during the past 25 years:

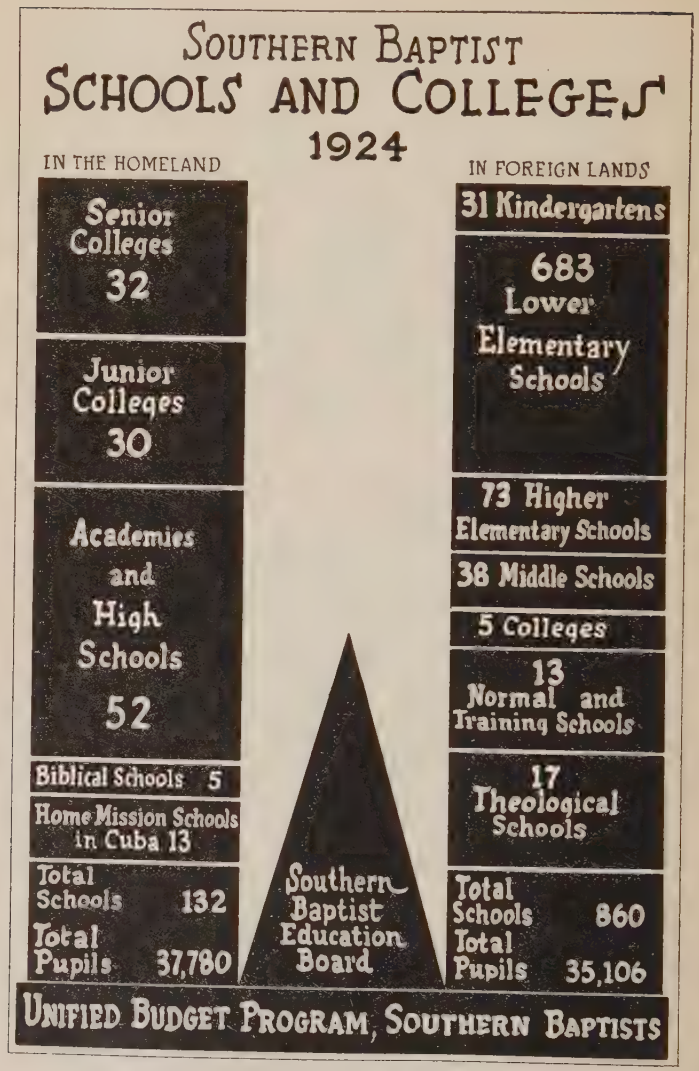
Items	1899	1924	25 Years' Growth
Number of Schools and Colleges	65	119	54
Students	11,130	36,437	25,307
Building and Equipment	$5,139,000	$30,829,135	$25,690,135
Endowment	$2,367,051	$15,115,284	$12,748,233
Total School Property and Endowment	$7,506.051	$45,944,419	$38,438,368

Much of the amazing growth of our Baptist schools and colleges during the past 25 years has taken place within the past five years (1919 to 1924). Two things in particular have helped to bring about this result.

The Education Board.

At the Atlanta Convention in 1919, the sentiment in favor of creating a great Southwide clearing-house of educational information and propaganda and a great central agency of cooperation in all educational movements, swept aside all opposition; and the Southern Baptist Education Board was created and located at Birmingham, Ala.

In spite of all its handicaps and the fact that Southern Baptists, after the same manner in which they dealt with the Sunday School Board, have been exceedingly slow to commit to it the great interests for which it exists, we believe that the Education Board has abundantly justified its place and mightily helped on the work of Christian Education in recent years.


SOUTHERN BAPTIST
SCHOOLS AND COLLEGES
1924
IN THE HOMELAND
Senior Colleges 32
Junior Colleges 30
Academies and High Schools 52
Biblical Schools 5
Home Mission Schools in Cuba 13
Total Schools 132
Total Pupils 37,780
Southern Baptist Education Board
IN FOREIGN LANDS
31 Kindergartens
683 Lower Elementary Schools
73 Higher Elementary Schools
38 Middle Schools
5 Colleges
13 Normal and Training Schools
17 Theological Schools
Total Schools 860
Total Pupils 35,106
UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS

The 75 Million Campaign.

The other great factor in the phenomenal advance of Christian Education in the South in the past five years has been the 75 Million Campaign. Here are the almost unbelievable figures of what has been wrought through our schools and colleges as a direct result of this Campaign:

Items	1920	1924	Gains 5 Years
Students	24,632	36,437	11,805
Ministerial Students	2,088	3,132	1,044
Buildings and Equipment	$15,488,827	$31,020,135	$15,531,308
Endowment	$7,348,562	$15,115,284	$7,766,722
Total Property and Endowment	$22,837,389	$46,135,419	$23,298,030

The Inter-Board Commission.

In addition to the 36,437 students enrolled in Baptist schools and colleges in 1924, there were approximately 118,000 students enrolled in the various state schools of the South, of which number perhaps 9,500 are Baptists. So that, in round numbers, there were 46,000 Baptist students in the various institutions of learning in the South in 1925. It is to serve this great army of Baptist students that the Inter-Board Commission, located at Memphis, Tenn., was created in 1922, with Mr. Frank H. Leavell as secretary.

QUESTIONS FOR REVIEW—CHAPTER VII.

(See Special Examination Questions on page 179.)

1. What is the Scriptural basis of Christian education?
2. Name four of the great Baptist pioneers of Christian Education in the South.
3. What were the main ideas in the minds of our Baptist fathers in establishing Christian schools?
4. When and where was the first Baptist school in the South launched?
5. Give dates of the establishment of seven of the main Baptist schools of the South.
6. How many and what classes of schools had Southern Baptists when the War of the Confederacy came on?
7. Name the main theological schools of the South and give their locations.
8. Describe briefly the four kinds of Mission Schools fostered by Southern Baptists at this time.
9. How many schools and colleges have Southern Baptists on foreign fields and why do we maintain such schools?
10. What is the total number of Southern Baptist schools and colleges in the homeland, and how many students in 1924?
11. Where is the Education Board located? When was it organized and why?
12. When was the Inter-Board Commission organized and what is its work?

CHAPTER VIII

WORKING TOGETHER IN SUNDAY SCHOOLS AND B.Y.P.U.'S

I. Baptists As Sunday-school Pioneers.

It is not generally known, but true nevertheless, that Baptists were among the leading pioneers of the modern Sunday-school movement, both in England and in America.

Luther and Knox, to be sure, both established schools (about 1530) which gave instruction in secular subjects during the week and in religious topics on Sundays. We know also that the great English philanthropist, Robert Raikes, established a school (1780-1785), in which paid teachers gave instruction in secular topics on Sundays, to the poor and unschooled children of the community. But neither of these types of schools gave rise to modern Sunday schools.

In America, likewise, certain churches began, at a very early date to establish catechetical schools which gave religious instruction to the children on Sundays. The old Pilgrim Church at Plymouth, Mass., for example, established such a school, it seems, as early as 1680. There is also some evidence to support the claim that Dr. Joseph Belamy established

such a school in Connecticut as early at 1740. And we know that the German Seventh-Day Baptists organized and conducted such a school at Ephrata, Penn., from 1740 to 1780.

It is said also that a regular Baptist Sunday school was established in Pennsylvania in 1791, one in New York state as early as 1792, one in Hanover, Va., in 1793, and one in New Jersey in 1794.

But it remained for Wm. Fox, a wealthy Baptist deacon of London, England, to launch a school for the study of the Bible in 1783 which led directly to the development of the whole modern Sunday-school movement. At first, the school met on week days; but nothing but the Bible was taught—except those unable to read were given spelling books. In 1785, however, the school began meeting only on Sundays and thus became the first regular Sunday school in the world.

About the same time (Sept. 7, 1785), Wm. Fox, aided by the Baptist pastors and other leaders, launched the first general Sunday-school organization in the world. It was known as "The Society for the Support and Encouragement of Sunday Schools."

The first general Sunday-school organization in America was called "The First-day or Sunday School Society," and was established at Philadelphia in 1791. It was an inter-denominational organization and held to the plan of paid Sunday-school teachers.

The Philadelphia Sunday and Adult School Union was organized in May, 1817, and,

seven years later, was merged into **The American Sunday School Union** (1824). One of the outstanding leaders of the American Sunday School Union was another brilliant Baptist layman, Benjamin Franklin Jacobs. It was Mr. Jacobs who first introduced the uniform system of scripture lessons into our modern Sunday schools. He also served on the lessons committee from 1872 until his death in 1895, and perhaps did more than any single individual in his day for the advancement of Sunday schools in America.

II. First Baptist Sunday Schools in the South, 1804-1845.

No one certainly knows when and where the first Baptist Sunday school in the South was organized. As noted above, there is some ground for the claim that a Baptist Sunday school was organized in Hanover, Virginia, in 1793.

On the other hand, some historians claim that the first Sunday school in Virginia was organized at Lynchburg in 1816.

If this latter statement be true, then Maryland is entitled to the honor of leading the way in Sunday-school work in the South. For there was a Sunday school in the Second Baptist Church of Baltimore from 1804 onward.

But little progress was made in Sunday-school work in these early days. In 1845, for example, when the Southern Baptist Con-

vention was organized, there were only 468 Sunday schools in the 4,126 Baptist churches in the South; and the enrollment of these 468 Sunday schools was only 27,924, in comparison with a church membership of 352,950.

The Sunday schools of these early days were also faced with a half-dozen great drawbacks about which we know little in this day. In the first place, they were supposed to exist mainly, if not solely, for the children—and the little children at that! Practically the only method of teaching known to these days was that of the catechism—in some form or other. Class organization did not exist, and departments were hardly thought of. There were also few trained teachers and no special rooms and almost no equipment in any of the Sunday schools.

In spite of all these hindrances, however, great good was accomplished in these before-the-war Sunday schools in the South. To begin with, hundreds and thousands of pioneer communities—where there were no churches — received religious instruction through these Sunday schools. The Negro slaves in all the best Baptist homes of the South were given careful instruction in the word of God. And many thousands of Indians were reached and influenced for Christ by these early-day Sunday schools; best of all, however, these Sunday schools of the early days made the people hungry for the Word of Life, and led the way to a wonderful

growth and development of Sunday-school work.

III. Growth of Southern Baptist Sunday Schools.

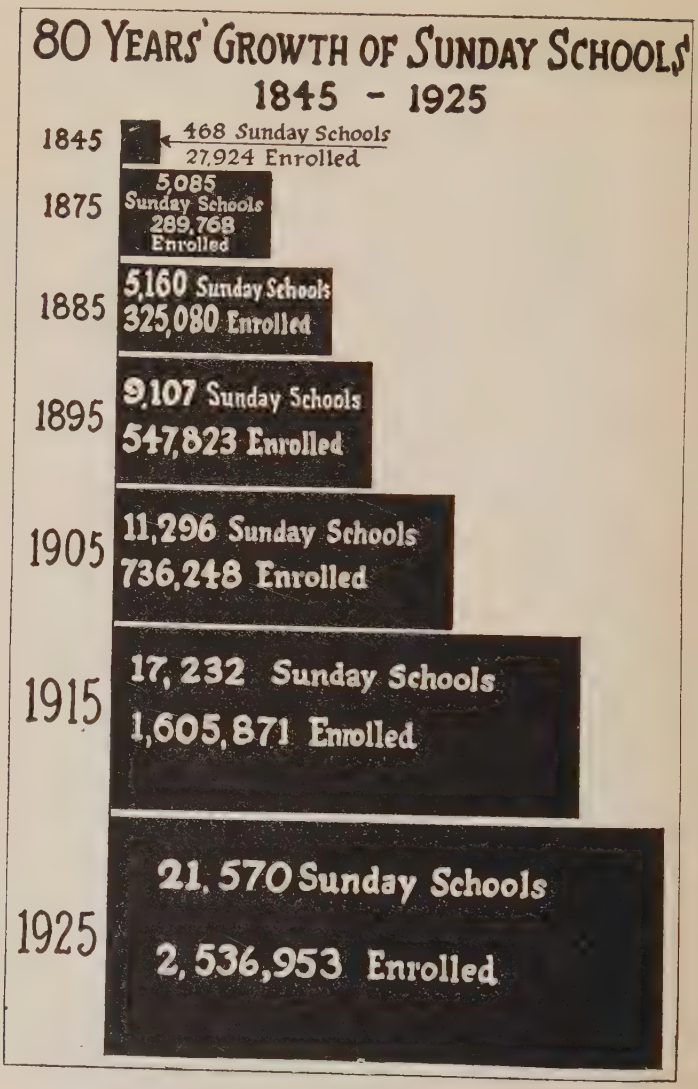
Just how wonderful has been the growth and development of the Sunday-school work of Southern Baptists, since those early days, the following figures will tell—at least in part.

80 Years of Sunday-school Growth, 1845-1925.

Years	Number Sunday Schools	Officers and Teachers	Total Enrolled
In 1845	468	2,808	27,924
In 1875	5,085	32,775	289,768
In 1885	5,160	36,120	325,080
In 1895	9,107	51,566	547,823
In 1905	11,296	79,082	736,248
In 1915	17,232	120,624	1,605,871
In 1925	21,570	211,412	2,536,953

Much of the amazing growth of our Sunday schools since 1915 took place between 1919 and 1924—the period of the 75 Million Campaign. Here, for example, are some of the outstanding and almost unbelievable Sunday-school achievements of the 75 Million Campaign period.

11 additional Sunday schools every week.
2,400 additional pupils every week.
50 additional Sunday schools every month.
10,375 additional pupils every month.


80 YEARS' GROWTH OF SUNDAY SCHOOLS
1845 - 1925
1845
468 Sunday Schools
27,924 Enrolled
1875
5,085
Sunday Schools
289,768
Enrolled
1885
5,160 Sunday Schools
325,080 Enrolled
1895
9,107 Sunday Schools
547,823 Enrolled
1905
11,296 Sunday Schools
736,248 Enrolled
1915
17,232 Sunday Schools
1,605,871 Enrolled
1925
21,570 Sunday Schools
2,536,953 Enrolled

600 additional Sunday schools every year.
124,502 additional pupils every year.
3,000 additional Sunday schools in five years.
622,510 additional pupils in five years.

Large Sunday schools—those having over 925 pupils each—are now increasing at the rate of one each week.

Southern Baptists not only lead the nation in teacher-training; but during the campaign period issued an average of 5,500 teacher-training awards each month.

IV. The Former Baptist Sunday School Board, 1863-1873.

That agency among Southern Baptists which is directly responsible for this outstanding and remarkable growth of Sunday-school work is the Baptist Sunday School Board at Nashville, Tenn. To understand the work of this Board, however, we must go back to 1863, when the former Sunday School Board was inaugurated.

As has already been noted, there were only 468 Sunday schools in the 4,126 Baptist churches in the South in 1845. But the needs for Sunday-school work and the growing vision of its vast possibilities took such deep hold upon the hearts and minds of the leaders of the convention that, in the very midst of the War of the Confederacy and only a few weeks before the slaves were freed, Southern Baptists came together at Augusta, Ga., and organized the first Sunday School Board.

The purposes of this former Sunday School Board were clearly set out in the resolution creating it: "to promote the establishment, enlargement and higher efficiency of Sunday schools throughout the land, etc."

The outstanding leaders and promoters of the work of this former Sunday School Board were Dr. Basil Manly, Jr., and Dr. Jno. A. Broadus, both of them connected with Southern Baptist Theological Seminary, then located at Greenville, S. C.

This former Sunday School Board was at first located at Greenville, S. C. (1863-1868); but in 1868 it was removed to Memphis, Tenn. In the great financial panic which overtook the nation in 1873, the former Sunday School Board succumbed to the overwhelming financial disaster which came upon the already depleted and helpless South.

By order of the Convention, however, the work of the former Sunday School Board was taken over by the Home Mission Board, then located at Marion, Ala. In 1882, when the Home Board was moved to Atlanta, Ga., the work of the old Sunday School Board went with it.

Two other great and outstanding leaders of Southern Baptist Sunday-school work, as we now have it, came to the front during this period. These leaders were Dr. I. T. Tichenor, the great statesman, Secretary of the Home Mission Board, and Dr. Samuel Boykin, Editor of **Kind Words,** and the greatest exponent

of Sunday-school work of his day. It was through the efforts of these two men, in the face of the bitterest opposition on the part of the American Baptist Publication Society of the North, that Southern Baptists were able to claim and hold the privileges of publishing their own Convention series of Sunday-school quarterlies and lesson helps and were thus prepared for the organization of the present Baptist Sunday School Board in 1891.

V. Present Baptist Sunday School Board, 1891-1925.

From 1885 to 1889, Dr. I. T. Tichenor, aided by Dr. Samuel Boykin, kept the Baptists of the South profoundly stirred with the insistent demand that they should break with the American Baptist Publication Society and create and publish their own Sunday-school literature, under their own auspices.

In the minds and hearts of the great masses of Southern Baptists, Dr. Tichenor and his friends won their contention, notwithstanding the fact that all the state papers of the South, except two, and most of the leaders of the South, still challenged or combatted the idea and favored holding on to the American Baptist Publication Society.

If Southern Baptists, however, were to create and publish their own literature they must of necessity, sooner or later, create a new Sunday School Board. Thus it came to pass,

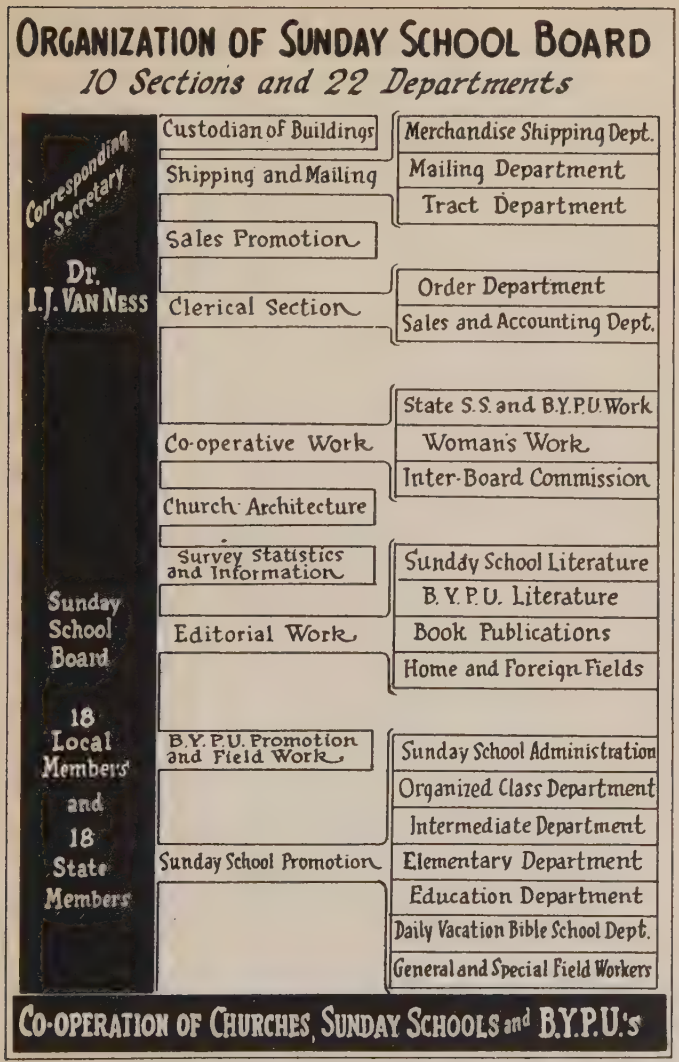
in the early days of 1890, that the one overshadowing question with Southern Baptists was: "Shall we, or shall we not, have a new Sunday School Board?"

It was at this point that God intervened and touched the heart and life of Dr. J. M. Frost, then pastor in Richmond, Va. Being awakened out of his sleep in the night time with a vision of a Southern Baptist Sunday School Board, he arose in the early morning hours and wrote out his famous resolutions, which he later offered before the Southern Baptist Convention at Fort Worth, Texas, in May, 1890.

The Convention, by an overwhelming vote, adopted Dr. Frost's resolutions, and appointed the committee called for. The committee made a thorough-going study of the whole situation for one year and reported favorably to the Convention then meeting in Birmingham, Ala., in May, 1891. The Convention, thanks to Dr. John A. Broadus' dramatic and tactful interposition, adopted the report of the committee without discussion and with only 13 negative votes.

Difficulties of the Early Years, 1891-1910.

Strange as it may seem to those of us who were not participants in the struggles of those early days, however, the Sunday School Board, which was created at Birmingham in


ORGANIZATION OF SUNDAY SCHOOL BOARD
10 Sections and 22 Departments
Corresponding Secretary
DR. I.J. VAN NESS
Sunday School Board
18 Local Members and 18 State Members
Custodian of Buildings
Shipping and Mailing
Sales Promotion
Clerical Section
Co-operative Work
Church Architecture
Survey Statistics and Information
Editorial Work
B.Y.P.U. Promotion and Field Work
Sunday School Promotion
Merchandise Shipping Dept.
Mailing Department
Tract Department
Order Department
Sales and Accounting Dept.
State S.S. and B.Y.P.U. Work
Woman's Work
Inter-Board Commission
Sunday School Literature
B.Y.P.U. Literature
Book Publications
Home and Foreign Fields
Sunday School Administration
Organized Class Department
Intermediate Department
Elementary Department
Education Department
Daily Vacation Bible School Dept.
General and Special Field Workers
CO-OPERATION OF CHURCHES, SUNDAY SCHOOLS and B.Y.P.U.'s

May, 1891, did not come into its rightful place until May, 1910, when Dr. T. P. Bell, for three years the highly honored and capable Corresponding Secretary of the Board, presented to the Baltimore Convention and secured the unanimous adoption of resolutions authorizing the Sunday School Board to become in fact the publishing board of Southern Baptists.

Several things helped to create this difficult situation. In the first place, the friends of the American Baptist Publication Society were able to cut out of the original report creating the Sunday School Board (at Birmingham) all authority to publish books, and also to hold the door open to any and all churches who wanted to continue using the Sunday-school literature of the Publication Society. In the second place, the Publication Society had large means and prestige and was able not only to employ many of the very best men in the several Southern states to push its interests, but it was accorded a prominent place in all the state conventions, bought generous space in most of the Baptist state papers, built a chain of large book-stores in the strategic centers of the South, and in these and other ways carried on a campaign which greatly hampered and obstructed, if it did not strangle, the early life and efforts of the Sunday School Board at Nashville. In the third place, as noted above, our people were slow in getting the vision of what the Sunday School

Board could and would do when given wholehearted support. Some of the state conventions "cold-shouldered" the Corresponding Secretary when he appeared at the annual gatherings, while at the Wilmington meeting of the Southern Baptist Convention (1897) one of the agents of the Publication Society openly attacked Dr. J. M. Frost and challenged the right of the Sunday School Board to carry on its work in the South.

Years of Unparalleled Growth, 1910-1924.

In the face of this staggering opposition, however, the work of the Baptist Sunday School Board went forward in a splendid way up to 1911, when the American Baptist Publication Society lost its battle and retired from the South. From 1911 to 1924, there is perhaps no parallel among Baptist institutions in America to the growth and development of the Baptist Sunday School Board.

From the beginning in 1891, the Sunday School Board (with the exception of the three years' service of Dr. T. P. Bell) has been served by two great Corresponding Secretaries—Dr. J. M. Frost (1891-1917), and Dr. I. J. Van Ness (1917-....). For convenience, we will notice the growth of the Sunday School Board during each of these periods:

Dr. J. M. Frost's Administration, 1891-1917.

Items Considered	In 1892	In 1917	25 Years' Gains
Number of Sunday Schools	8,862	18,394	9,532
Churches Without Sunday Schools	48% 8,707	34% 6,308	14% 1,399
Enrolled in all Sunday Schools	492,775	1,784,992	1,292,217
Church Members	1,282,221	2,744,098	1,461,877
Sunday School Enrollment Falls Short of Church Membership	62% 789,446	35% 959,106	27%
Annual Receipts of Sunday School Board	$19,574	$515,821.14	$496,247.14
Net Resources of Sunday School Board	$4,081	$678,667.09	$674,586.09
Annual Gifts of Sunday School Board	$355	$179,201.47	$178,846.47
Periodicals Published With Circulation	100,000	2,669,103	2,569,103

The figures in the foregoing table of course do not tell the whole story of the Board's achievements under Dr. Frost's leadership. As a matter of fact, he took hold of this great enterprise and built it from nothing to what is indicated here in 1917.

Dr. I. J. Van Ness' Administration, 1917-1924.

Long before Dr. Frost was called to his eternal reward, God had been preparing another great and unique man for leadership in Sunday-school, B.Y.P.U. and publication work for Southern Baptists. I speak now of Dr. I. J. Van Ness who came to the Sunday School Board as its Editorial Secretary, January 1, 1900. When Dr. Frost fell on sleep in

December, 1916, therefore, Dr. Van Ness had had almost seventeen years of intimate touch with the life and work of the Sunday School Board. He served the Board as Acting Secretary from Dr. Frost's death until June, 1917, when he was made Corresponding Secretary.

As will be seen by the figures given below, the work of the Board has increased over 250% in the seven years of Dr. Van Ness' administration. Besides very great enlargement of all the older features of the work, eight new departments have been added. The one office building at 161 Eighth Avenue, North, Nashville, has been twice enlarged and renovated and a great shipping building and a still greater printing building have been erected.

Seven Remarkarle Years, 1917-1924.

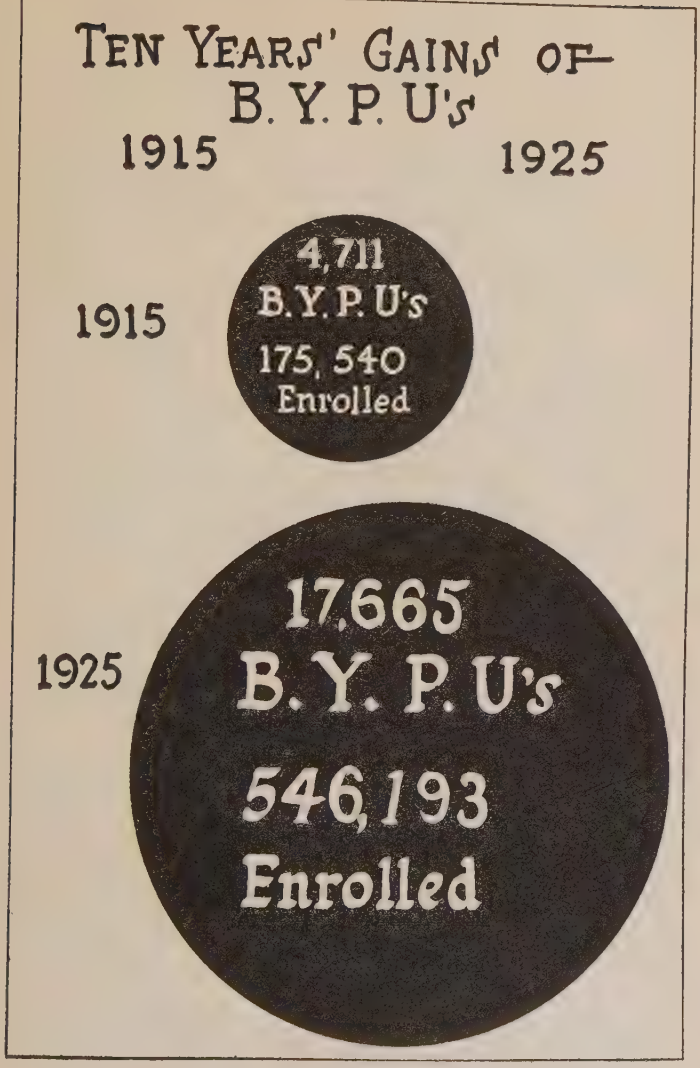
Items Considered	In 1917	In 1924	7 Years' Gains
Number of Sunday Schools	18,394	20,601	2,307
Churches Without Sunday Schools	34% 6,308	24% 6,492	10%
Enrolled in all Sunday Schools	1,784,992	2,381,717	596,725
Church Members	2,744,098	3,494,189	750,091
Sunday School Enrollment Falls Short of Church Membership	35% 959,106	31% 1,112,472	4%
Annual Receipts of Sunday School Board	$515,821.14	$1,421,903.06	$906,081.92
Net Resources of Sunday School Board	$678,667.09	$1,366,820.38	$688,152.29
Annual Gifts of Sunday School Board	$179,201.47	$314,506.31	$135,304.84
Periodicals Published With Circulation	2,669,103	3,052,825	383,722

VI. Achievements of Young People's Unions.

Certain forward-looking and progressive churches in the South have had Young People's Unions since perhaps 1875 to 1880. But it was not until 1893 that the Southern Baptist Convention began to get a vision of the possibilities of a Southwide organized movement among the young people of our churches. And it was not until 1896—two years after the launching of the Epworth League movement among Southern Methodists — that the B.Y.P.U. movement was formally approved by the Convention.

At the Hot Springs Convention in 1900, the Sunday School Board was asked to become responsible for the field work of the B.Y.P.U.'s of the South and for the preparation and publication of the B.Y.P.U. literature. At the New Orleans Convention in 1917, the Sunday School Board was asked to incorporate the B.Y.P.U. work into its own work and give general direction to the B.Y.P.U. work in the South.

The growth of B.Y.P.U. work, particularly during the past ten years has exceeded even the fancies of the most sanguine advocate of the work in early days. In 1915, for example, we reported 4,711 Unions and 175,540 total members enrolled; whereas in 1925 we report (for the year 1924), 17,765 Unions and 546,-193 total members enrolled.


TEN YEARS' GAINS OF
B. Y. P. U's
1915
1925
1915
4,711
B.Y.P.U's
175,540
Enrolled
1925
17,665
B. Y. P. U's
546,193
Enrolled

QUESTIONS FOR REVIEW—CHAPTER X

(See Special Examination Questions on page 179.)

1. Who was the great Baptist pioneer of Sunday-school work in England and who was the outstanding Baptist leader in this work in the early days in America?
2. Name two of the earliest known Sunday schools in the South and give the number and enrollment of Southern Baptist Sunday schools in 1845.
3. What, definitely, can you say about the growth of Baptist Sunday schools in the South from 1845-1925?
4. Give, in brief, the story of the former Baptist Sunday School Board of the South.
5. When, where and under whose leadership was the present Baptist Sunday School Board of the South organized?
6. Name three difficulties which the Sunday School Board had to meet in the early days (1891-1910).
7. What can you say, definitely, about the growth of the Baptist Sunday School Board under Dr. Frost's leadership (1891-1917)?
8. How long has Dr. I. J. Van Ness been connected with the Baptist Sunday School Board—as Editorial Secretary and as Corresponding Secretary?
9. Name three outstanding things to indicate the growth and enlargement of the work of the Board under Dr. Van Ness' leadership.
10. Tell the story of B.Y.P.U. work in the South in a brief way.
11. Give the B.Y.P.U. numbers and enrollment in 1915 and in 1925.

CHAPTER IX

WORKING TOGETHER IN THE SOUTHERN W.M.U.

I. Early Christian Women Working Together.

Before the close of the first year of our Lord's personal ministry, there appeared a distinct group of consecrated women working together to supply the temporal needs of the Lord Jesus and the Twelve, and to assist in many other ways the proclamation of the gospel and the advancement of his kingdom (Luke 8: 2; Luke 23: 27; Luke 23: 45-49, 55, 56; Luke 24: 9-12; Mark 15: 40, 41; Mark 16: 9-11; Matt. 28: 9, 10; John 20: 2-18.)

In the first chapter of Acts (1: 13-16) it is quite clear that this distinct group of women continued their special services in the Jerusalem Church, besides taking part in other features of its work and worship. And it seems equally clear, from the second chapter of Acts (see especially 2: 1-12) that the Holy Spirit came upon this group of women as upon the Twelve, and that they received the gift of tongues and bore witness to the marvelous grace of God. But we do not hear much of the women in this great and growing church

until a year or more after Pentecost, when great numbers of the Jewish women began to be converted and come into the church. (Acts 5: 14.)

In the other New Testament churches we find the early Christian women serving as deaconesses (Rom. 16: 1 and 2; 1 Tim. 3: 11-13); or leading in works of charity and good deeds in behalf of the poor and unfortunate (Acts 9: 36-42); or gathered into organized groups giving great and timely aid to the missionaries. (Phil. 4: 3; Rom. 16: 1-16.) Occasionally also we find a highly gifted group of women who were prophets and teachers. (Acts 21: 9 cf. 2: 27; Acts 18: 24-28; Titus 2: 3-5.)

It is quite clear, however, that woman's work in the early churches of apostolic days, as in our own Southern Baptist Zion, whether in organized groups, or as individuals, or as special officers of the churches, was in all cases auxiliary or co-ordinate and not independent or dominant.

II. First Woman's Work Among Southern Baptists, 1810-1845.

No one certainly knows or can know, we presume, when or where the first woman's missionary society among Southern Baptists was organized. It is practically certain, for example, that there was a woman's missionary society in the old Brunington Church, in King and Queen County, Va., as early as 1815,

and most likely in 1810. On the other hand, we have the actual records of the contributions of the Hyco Female Cent Society of North Carolina for the year 1810. And it is quite likely, if we could secure the records, that we should find that the organized endeavors of early Southern Baptist women, in behalf of missions to the destitute sections of the homeland, to the Indians, and the Negro slaves, goes back many years previous to this date.

At any rate, when the old Triennial Convention of American Baptists was organized in Philadelphia, in May, 1814, there were already five known woman's missionary societies in the South, viz: The Hyco Female Cent Society of North Carolina; The Sewing Circle, of Richmond, and the Richmond Female Baptist Missionary Society, both of Virginia, and the Wadmalaw and Edisto Female Mite Society, and the Charleston Juvenile Missionary and Educational Society, both of South Carolina. The Wadmalaw and Edisto Society bears the distinction of having been represented in the organization meeting of the Triennial Convention and of having made a contribution of $44 to the work. And, shortly after the Philadelphia meeting and organization of American Baptists in 1814, the Fredericksburg (Va.), Female Baptist Society for Foreign Missions came into existence—making six woman's missionary societies in the South before the close of 1814.

With these six missionary societies as a beginning in 1814, other societies, both for women, children and young people soon began to be organized all over the South. Within the next ten years, or by 1825, for example, more than thirty other societies came into existence, many of them actively co-operating both in the Foreign Mission and in Home Mission work of the Triennial Convention.

And by 1845, when the Southern Baptist Convention was organized, there were not fewer than 80 woman's missionary societies in the Southland—some of them, like the Richmond Female Baptist Missionary Society, having already come into a great day of service and influence.

III. Before-the-War Activities of Southern Baptist Women.

During the fifteen years which intervened between the organization of the Southern Baptist Convention and the coming of the War of the Confederacy (1845-1860), at least five distinct and outstanding features of Southern Baptist woman's work came into prominence.

Beginning as far back as 1840, for example, the contributions of the woman's missionary societies of the South became a marked feature of the work of the old Triennial Convention of America. These contributions, however, showed immediate and marvelous increases from 1845 to 1860, once our women

began co-operating with their own Southern Baptist Convention.

The custom of sending boxes of clothing and even food and toys, to the families of the frontier and Indian missionaries at home and to the families of all missionaries on the foreign fields, though begun earlier, was revived and made a prominent feature of Southern Baptist woman's work during this period.

This was also the period in which that greatest and most far-reaching Home Mission work ever done in the South was pushed with all possible vigor—**the teaching of the Word of God to the African slaves in Southern Baptist homes.**

The question is often asked by non-Baptists, particularly from the North: "Why are practically all the colored Christians Baptists?" The answer is: Our Baptist preachers of the early days magnified every opportunity to preach the gospel to the slaves; and our loyal women lived and taught Christianity to the colored people in their homes as a sacred obligation from God.

During this "before-the-war" period also, female colleges were established all over the South. The American Baptist Almanac and Register of 1857 carried a list of between 50 and 75 of these early-day female schools. It was during this period also that the first unmarried woman was given an appointment as a foreign missionary—Miss Harriet A. Baker, of Virginia, being sent out to China in 1849.

IV. Woman's Work in War, Reconstruction and Construction, 1860-1888.

We come now to the time when God called upon Southern Baptist women to pass through a series of trials which have few counterparts in history. For in reality, our Southern Baptist women of 1860 to 1888, were called upon to wage three successive wars in the 28 years embraced in this period—the War of the Confederacy (1860-1865), the war of the Reconstruction (1866-1876), and the war of the Construction of woman's work, in the face of "opposing brethren" (1876-1888.)

In the first war the men went to the front, while the women remained at home and fought for the unprotected homes and the children and the slaves. They contended against agonizing suspense, long drawn-out suffering, heart-breaking news from the front, daily privations and sacrifices, growing poverty and want and, finally, shattered hopes and a lost cause.

In the war of the Reconstruction, the women went to the front while the men, alas! many of them were dead and many more were maimed and broken in body and soul! Gentle women who had never known work took the places of the men in the fields and, in addition, did the work of the slaves in the homes.

But it was a winning battle. For if the men, supported by the women, lost in 1865; the women, supported by the memories of men who never returned and by the maimed

and broken but undefeated and undismayed, men who did return, won in 1876.

With the war of the Reconstruction won, our Southern Baptist women boldly plunged into the war of Construction of their organized work. In fact, a good beginning had already been made for the new day and the new task ahead.

A mother in Israel and the mother of Dr. Roswell Graves, our missionary to China, Mrs. Ann J. Graves, for example, had gathered representative women from all over the South together at several meetings of the Southern Baptist Convention (1868 onward), and had poured out her soul in appeals to them in behalf of the women in heathen lands. The movement known as **Woman's Mission to Women** had been organized in Baltimore in 1871, as a direct forerunner of the Woman's Missionary Union of the South.

In the same year, the good women of South Carolina had come together at Newberry and effected a Woman's Missionary Society. The Virginia women followed in 1872 with the Woman's Missionary Society of Richmond, which immediately began the support of a woman missionary in China.

Under the leadership of Dr. H. A. Tupper, Corresponding Secretary of the Foreign Mission Board, central or state executive woman's committees for Foreign Missions and, later for Home Missions, began to be appointed in the various states of the South—South Carolina leading the way in 1875. These state execu-

tive committees were the forerunners of our State W.M.U. organizations of today.

But a reaction appeared in 1876, due to the innate conservatism of Southern Baptists and to the unfounded fears and groundless but desperate opposition of many pastors and leaders over the South. The opposition was strong enough to crush the woman's organization in North Carolina in 1877, and to prevent any possible progress in Georgia and Kentucky. The various woman's organizations were represented in the Southern Baptist Convention by men! So late as 1885, when the Southern Baptist Convention met in Augusta, Ga., the constitution of the Convention was changed so that two Arkansas women might be disallowed seats and all women effectually barred from the Convention henceforth and forever! Of course, this has been changed (in 1922) and women are now delegates, as the men.

But our good women went on with their war of construction. They revived the custom of annual meetings at the Southern Baptist Convention (1883 and onward). They circulated the **Heathen Helper,** their missionary magazine, published at Louisville. They gathered and published reports of woman's work in the various states. They increased their contributions to missions to more than $20,000 in the year of 1886. And, at Louisville, Ky., in 1887, they boldly passed the resolution offered by Miss M. E. McIntosh (later Mrs. T. P.

Bell) looking to the organization of the Woman's Missionary Union of the South.

Accordingly, on Friday, May 11, 1888, in the basement of the Broad Street Methodist Church in Richmond, Va., the W.M.U. of the South was organized, with Miss M. E. McIntosh, of South Carolina, president; Miss Annie W. Armstrong, of Maryland, corresponding secretary; Mrs. J. F. Pullen, of Maryland, treasurer, and Mrs. James Pollard, of Maryland, recording secretary.

While there were only 32 delegates from 12 states represented in this historic organization meeting in Richmond, the annual report showed that the 1,206 woman's missionary societies of the South had contributed that year, $45,768.32 to the eight mission and benevolent causes fostered by Southern Baptists.

V. The W.M.U. Building With Southern Baptists, 1889-1915.

The organization of the Woman's Missionary Union of the South at Richmond, in 1888, ushered in a new day for woman's work among Southern Baptists.

The explicit statements of its constitution forever set at rest the groundless fears of the "opposing brethren" that the women desired an independent body. "We, the women of the churches connected with the Southern Baptist Convention," ran the wise and statesmanlike wording of the historical document, "desirous of stimulating the missionary spirit

and the grace of giving among the women and children of the churches, and aiding in collecting funds for missionary purposes to be disbursed by the Boards of the Southern Baptist Convention and disclaiming all intention of independent action, do organize and adopt the following constitution."

It was a masterful stroke, and quickly disarmed every influential critic. Moreover, it left the Baptist women of the day free to face the new task ahead—**the task of building up a great woman's work in the South en rapport with the mighty movements of the Southern Baptist Convention.**

The Master Builders.

Let us pause here, therefore, at the beginning of this period and call the roll of the master-builders of this Temple Beautiful to Jehovah. Whose were the minds and the hearts and the hands which through 28 years of toil wrought out the fabric of this great agency for the on-going of Christ's kingdom which we know today as the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention?

They were, first of all, six wonderful presidents of the Union, as follows:

Miss M. E. McIntosh, 1888-1891.
Miss Fannie E. S. Heck, 1892-1893.
Mrs. A. M. Gwathmey, 1894.
Miss Fannie E. S. Heck, 1895-1898.

Mrs. C. A. Stakely, 1899-1903.
Mrs. J. A. Barker, 1903-1905.
Miss Fannie E. S. Heck, 1906-1915.

They were, in the next place, four matchless corresponding secretaries of the Union, as follows:

Miss Annie W. Armstrong, 1888-1906.
Miss Edith Campbell Crane, 1907-1911.
Miss Nancy Lee Swann (Acting 9 mos.), 1911-1912.
Miss Kathleen Mallory, 1912-1915.

And they were, last but not least, five capable and indefatigable treasurers of the Union, as follows:

Mrs. J. F. Pullen, 1888-1891.
Mrs. M. E. Oliver, 1892-1893.
Miss S. Tyler, 1894.
Mrs. W. C. Lowndes, 1895-1903.
Miss Ella V. Ricker, 1904-1905.
Mrs. W. C. Lowndes, 1906-1916.

The Plans and Aims of the Builders.

And what were the general plans and aims of these master-builders and leaders of woman's work during this constructive period of 28 years? The cornerstones which these women used in erecting the edifice which we know as the Woman's Missionary Union were (1) **Unselfishness**—they should never ask anything for themselves, but always for Christ and others; (2) **Helpfulness**—they would be helpers to all the work and

all the workers; (3) **Co-operation**—they would work together with Christ and the brethren; and (4) **Consecration**—they would give their best to the Master and his great work.

And this building should be so fashioned, these leaders resolved, that it would carry out ten great aims as follows:

(1) To stimulate the missionary spirit.

(2) To cultivate the grace of giving.

(3) To collect funds for missionary and benevolent purposes.

(4) To help the women of the churches discover and utilize their full powers of service for Christ.

(5) To teach and train and lead the children and the young women for the future service and glory of Christ.

(6) To help and encourage and pray for the missionaries at home and abroad.

(7) To give aid and guidance to young women in equipping themselves for a life-service in the Master's kingdom.

(8) To teach missions and disseminate missionary information among the women and children of the South.

(9) To be exemplars and evangels of personal work for Christ.

(10) To hold up the highest standards of living and service for all women's organizations.

ORGANIZATION of W.M.U. WORK

"Laborers Together with God"

I The Church

- Sunbeams 3-9
- R. A's
  - Juniors 9-13
  - Intermediates .. 13-17
- G. A's
  - Juniors 9-13
  - Intermediates ... 13-17
- Y. W. A's 17-25
- W. M. S.

} The Graded Union

II The Association

- W. M. U. Auxiliary
- Messengers from All Organizations
- Associational Superintendent
- Other Regular Officers and Committees

III The State

- W. M. U. Auxiliary
- Messengers from All Organizations
- President and Vice-Presidents
- Corresponding Secretary and Treasurer
- Young People's Leader
- Executive Committee

IV The South

- W. M. U. Auxiliary
- 40 Messengers from Each State
- President and 18 State Vice Presidents
- Corresponding Secretary
- Young People's Leader
- Treasurer
- Executive Committee

Fitting the Building to the Plans.

The story of how these master-builders wrought all of their high and holy aims into the life and work of the Woman's Missionary Union, as we have it today, cannot be told here. It would require the space of this whole book.

Think, for example, of the wonderful things which came to pass under the leadership of Miss Annie W. Armstrong, the first Corresponding Secretary (1888-1906). The Christmas Offerings for China, the January Week of Prayer for Worldwide Missions, the March Week of Prayer for Home Missions, Thank Offerings for Home Missions, the W.M.U. Literature Department, the revived custom of sending boxes to frontier missionaries and help to the Mountain Schools—these are some of the outstanding movements launched under the leadership of this godly woman who served Southern Baptists without salary for 18 years.

And scarcely less remarkable are the achievements wrought by the W.M.U. during the five years service of Miss Edith Campbell Crane as Corresponding Secretary (1907-1911). The completion of the work of grading of the 600 young people's organizations into Sunbeams, R.A.'s, G.A.'s, and Y.W.A.'s; the establishment of the Woman's Training School at Louisville, the introduction of the Missionary Prayer Calendar, the launching of Mission Study work, and the inauguration of

the W.M.U. Enlistment Campaign—all came to pass in 1907.

In 1908 came the enlargement of state representations from 8 to 20, which has since been increased to 39, a campaign for tithing and systematic beneficence and a new interest and effort in behalf of the Royal Ambassadors.

In 1909, came the inauguration of the Personal Service work and the Graded Union in the local churches; whereas in 1911, the Standard of Excellence was adopted, the W.M.U. magazine, known as **Our Mission Fields,** succeeded in 1914 by **Royal Service,** was published; and the W.M.U. work was given special recognition at the Baptist World Alliance at Philadelphia.

And what shall we say of that outstanding leader—that prophetess, poet, and peerless woman of the South—Miss Fannie E. S. Heck, who served three times as president of the Union and who thought and wrought more for Christ's glory in woman's work than any woman of her day? She sleeps in the Old North State, in Raleigh, but her monument is in Louisville. It is a chapel in **The House Beautiful** of the Woman's Training School.

How wisely and how well the work of the W.M.U. of the South was done in this great building period of its history is attested by the fact of its marvelous growth. Here are some figures which tell the story in part:

	In 1888	In 1916
State organizations co-operating	10	18
Total societies and young people's organizations.	1,206	14,663
Total gifts to mission causes	$45,768.32	$416,843.77

VI. W.M.U. Attempting and Achieving Great Things, 1916-1924.

Long before Miss Fannie E. S. Heck fell on sleep, God was preparing two great opportunities and two great leaders for the W.M.U. of the South. The two opportunities were the Jubilate offerings (1912-1918) and the 75 Million Campaign (1919-1924). The two great leaders were Miss Kathleen Mallory, for thirteen years now the capable, constructive and commanding Corresponding Secretary of the Union, and Mrs. W. C. James, the great President and outstanding personality of the Union during the greatest period of its history (1916-1924).

The work of these leaders, however, was ably supported by the devoted and capable services of Mrs. W. C. Lowndes, who after serving the Union as Treasurer from 1895-1903, took up the work again in 1906 and has gone on continuously for almost 30 more years.

Too much cannot be said, in this connection, of the services of Miss Juliette Mather, Miss Blanch Sydnor White and other field workers; the vice-presidents from the several

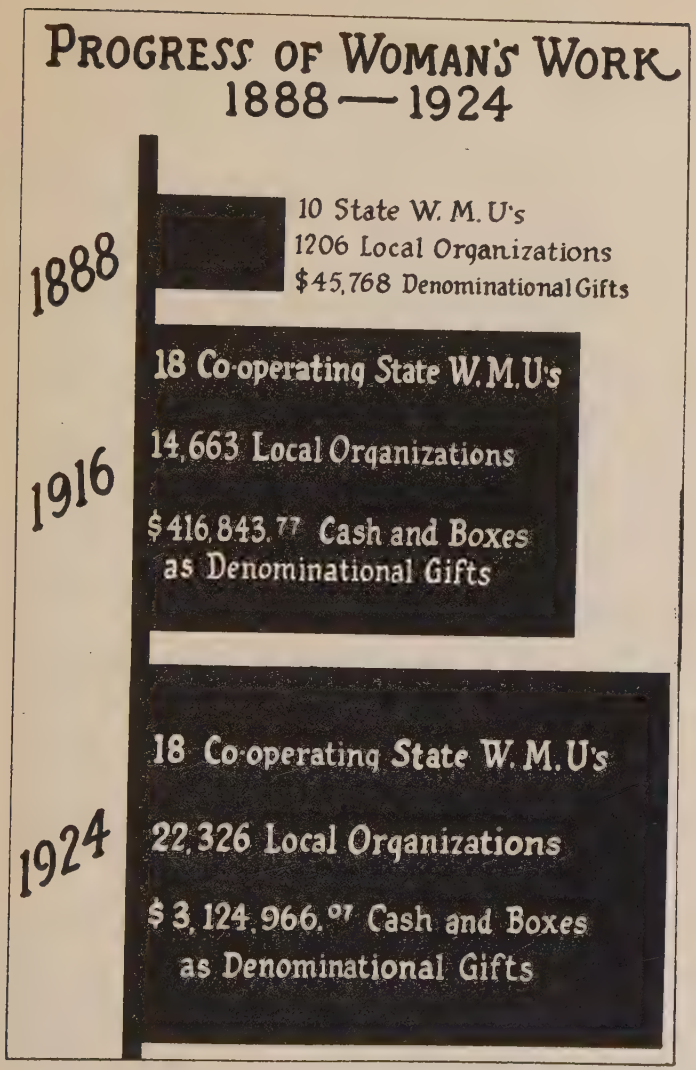
states who have served on the Executive Committee; the officers and directors of the various departments of the W.M.U. work; and last but not least, the capable, aggressive and constructive leaders and secretaries of the State W.M.U.'s.

Who can tell the story of the achievements of the W.M.U. of the South, under such leadership, from 1916 to 1924? God moved upon the hearts of our Southern Baptist women, and they raised $750,000 as Jubilate offerings for the Judson Centennial and the Church Building and Loan Fund. Then, just at the close of this great effort, came the 75 Million Campaign. Again God moved upon the hearts of our women, and they determined to raise and did raise the staggering sum of more than $15,000,000. It is the story of the greatest years of woman's work which Baptist women in any part of the world have ever seen.

The table which follows tells the story in part:

Eight Titanic Years of Woman's Work, 1916-1924.

Items	1916	1924	8 Years' Gains
Sunbeams	3,624	5,514	1,890
Royal Ambassadors	566	1,305	739
G. A.'s	531	2,375	1,844
Y. W. A.'s	1,739	2,517	780
Woman's Missionary Societies	8,203	10,615	2,412
Total Woman's and Young People's Organizations	14,663	22,326	7,663
Organizations Reaching the Standard	3,734	8,950	5,216
Pieces of Literature Distributed	1,020,323	1,378,869	358,546
Societies Doing Personal Work	4,566	5,657	1,091
Number of Personal Workers	7,500	65,572	58,072
Engaged in Outside Work	2,224	10,151	7,927
Missionary Study Classes Conducted	2,000	17,099	15,099
Total Cash and Boxes Contributed to Missions	$416,843.77	$3,124,966.07	$2,708,122.30
			Gain 8 yrs.
Total Cash and Box Contributions	1888—1915 $4,091,690.16	1916—1924 $17,054,415.84	Over 28 yrs. $12,962,725.68


PROGRESS OF WOMAN'S WORK
1888 — 1924
1888
10 State W. M. U's
1206 Local Organizations
$45,768 Denominational Gifts
1916
18 Co-operating State W. M. U's
14,663 Local Organizations
$416,843.77 Cash and Boxes
as Denominational Gifts
1924
18 Co-operating State W. M. U's
22,326 Local Organizations
$3,124,966.07 Cash and Boxes
as Denominational Gifts

QUESTIONS FOR REVIEW—CHAPTER IX

(See Special Examination Questions on page 179.)

1. Give three instances of the work of the early Christian women in New Testament times.
2. When were the earliest known woman's missionary societies organized? How many were in the South in 1814, and how many in 1845?
3. What five lines of work were followed by our Southern Baptist women from 1845 to 1860?
4. Name the four main movements of Southern Baptist women leading up to the organization of the W. M. U. in 1888.
5. Give the names of the Presidents and Corresponding Secretaries of the W.M.U. from 1888-1915.
6. What two officers of the W.M.U. have served longest and how many years has each of these served? How would you characterize Miss Fannie E. S. Heck?
7. Name the four cornerstones of the W.M.U. work.
8. Name seven of the ten great aims of W.M.U. work.
9. How long did Miss Annie W. Armstrong serve as Corresponding Secretary, what was her salary, and what are the main achievements under her leadership?
10. Name some of the great things which came to pass in W.M.U. work from 1907-1911.
11. Name the two outstanding leaders of W.M.U. work from 1916 to 1924. Who were their very able assistants and helpers?
12. What two great tasks were undertaken and brought to successful conclusions in this period (1916-1924)?
13. Name five items of W.M.U. work which have shown remarkable growth in this period (1916-1924).

CHAPTER X

WORKING TOGETHER IN HOSPITALS, ORPHANAGES AND RELIEF

Southern Baptists are concerned with three great tasks—missions, education and benevolence. Through missions, we seek to win the lost to Christ as Savior and Lord. Through education, we seek to develop and train Christian men and women in the service of Christ and the needy world. Through benevolence, we seek to minister to the needy, the suffering, the aged and the helpless, at home and abroad.

The benevolence work of Southern Baptists comprises three great departments of service —hospitals, orphanages and relief work. The call to this work is the call of the Christ and the call of the needy, broken world.

I. The Call of the Christ.

There can be no sort of doubt that Christ gave himself to four great tasks, during his personal ministry—teaching, preaching, healing and the training of workers. And, while he placed the main emphasis of his life-work upon teaching, there is almost or quite as much space given in the four Gospels to his

ministry to the bodies and minds of the needy, the unfortunate, the diseased and the helpless about him, as is given to his wonderful discourses.

The credentials by which he certified to John the Baptist and to the world that he was the Christ were that, by his power and ministry, the blind were made to see, the deaf to hear, the lame to walk, the lepers were cleansed, the dead made to live again, and the poor had the gospel given to them. (Luke 7: 19-23.)

He said of himself, in explaining his mission in the world: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and the recovery of sight to the blind; to set at liberty them that are bruised, and to preach the acceptable (welcome) year of the Lord." (Luke 4: 18, 19.)

Finally, he sums up for us and sounds out to us, in that matchless parable of the Good Samaritan, a fourfold call to go out and minister to the needy, broken, suffering world. He calls upon us, for example, (1) to see and understand the real needs of the suffering world; (2) to sympathize, that is, actually "suffer with" it; (3) to go out to it and serve it and save it; and (4) subscribe and pay whatever is necessary to bring it back to health and life and strength.

It is equally clear and unmistakable that the apostolic churches, whether in a City Mission campaign in Jerusalem (Acts 6: 1-7), or a Home Mission campaign (Acts 11: 27-30), or a World Mission campaign (Acts 24: 14-17; 2 Cor. 8th and 9th chapters; Rom. 15: 22-32), considered that caring for the poor, the aged and the needy was a part of Christ's redemptive plan, the same as preaching, teaching and training workers (James 1: 27). See also Acts 6: 1-7; Acts 9: 39-41; 1 Tim. 5: 3-16, as indicating that the apostolic churches had a definite system of caring for indigent widows and orphans.

II. Hospitals: The Call of the Suffering World—Beginning of Baptist Hospitals in the South.

Notwithstanding the plain, positive and inescapable teachings and example, both of the divine Master and the apostles, touching the care of the sick and suffering, it was 45 years after the organization of the Southern Baptist Convention before our people began to plan seriously for this great work. And for still another 15 years the vast masses of Southern Baptists continued to pass by the sick and suffering, leaving this holy task to Catholics and Seventh Day Adventists.

The hospital movement among Southern Baptists was initiated by Missouri Baptists who opened the Missouri Baptist Sanitarium in 1890. Fourteen years later (1904), the

World's Fair was held in Saint Louis, and tens of thousands of Southern Baptists, in attendance upon the fair, had opportunity to see a successful Baptist hospital in operation in this great city. Henceforth the movement spread rapidly all over the South—the Baptists of Texas, Tennessee, Mississippi, South Carolina and Oklahoma leading the way.

Growth of Southern Baptist Hospitals, 1904-1924.

It was almost fifteen years after the first Southern Baptist hospital was opened before the second was begun. The growth of Southern Baptist hospitals is therefore limited to twenty years (1904-1924).

Once begun, however, it is difficult to understand the rapid development of Baptist hospitals within the next twenty years. Let us try to grasp the figures. With only one hospital in 1904, we were able to report the following in 1924:

Total number of hospitals in operation	23
Total value of hospital property (including the three new hospitals)	$9,441,499.52
Net gain in value of hospital property during the past year	$1,141,231.52
Total indebtedness reported on all hospitals, etc.	$3,458,736.69
Number of hospital buildings	75
Bed capacity of all hospitals	3,250

Gain of bed capacity over last year's report	600
Receipts during the past year	$2,719,168.00
Net earnings of all hospitals	116,742.08
Three of these hospitals plan for extensions and additions, costing	$ 150,000.00
Nurses in training (not counting new hospitals)	982
Surgical patients treated	33,429
Medical patients treated	18,430
Total patients cared for	53,317
Gain in the number of patients over year before	6,037
Number of charity patients cared for	6,106
Expended on charity patients	$338,776.24
Number of white patients cared for	49,828
Number of colored patients cared for	2,305
Number of foreign patients cared for	590
Number of Baptist patients cared for	14,824
Number of Methodist patients cared for	9,318
Number of Presbyterian patients cared for	3,589
Number of Disciples patients cared for	1,601
Number of Catholic patients cared for	2,452
Number of patients of other faiths cared for	6,506
Number of patients not claiming any faith cared for	11,372
Number of Class "A" hospitals	12
Number of Class "B" hospitals	2
Number of hospitals eligible for standardization	2

Other Hospitals Under Construction.

Attention should be called to at least two other hospitals now under construction, viz.: (1) the great general hospital at New Orleans. The first unit of this unique institution is to be completed during 1925 at a cost of $600,000; whereas the entire plant when completed and fully equipped and furnished will perhaps cost $2,000,000. (2) The Rio Grande Valley Hospital, located at Harlingen, Texas, in the lower Rio Grande Valley, is also under construction, and the first unit is expected to be completed and opened by June, 1925.

Baptist Hospitals on Foreign Fields.

The growth of Baptist hospitals in the homeland during the past twenty years, however, has been fully matched by the growth of Southern Baptist hospital work on foreign fields.

Looking over the Foreign Mission Board's report for the year 1904, we can find references to only 3 hospitals and 5 dispensaries in China and two or more dispensaries in Africa. As best we can estimate the numbers, less than 12,000 patients received any sort of treatment by our hospitals and dispensaries in 1904. And I can find references to only 4 doctors and 2 nurses employed on foreign fields.

Twenty years later, in 1924, our Foreign Mission Board reported the following:

Number of doctors employed	38
Number of nurses employed	36
Number of hospitals	9
Hospital buildings	23
Hospital beds provided	786
Number of In-patients	6,299
Number of Out-patients	70,416
Major operations	820
Number of dispensaries	18
Total number of patients treated	86,212
Total number of treatments given	294,422

III. Orphanages: The Call of the Helpless Child. Beginning Orphanage Work.

From the beginning of Baptist work in the South, great interest was manifested in the task of caring for helpless and dependent parentless children. Before the establishment of orphanages, or Children's Homes, godly fathers and mothers—even those with large families of their own—unhesitatingly opened the doors of their homes to children in the neighborhood who were suddenly bereft of parents, and gave these orphans the same privileges as their own children. Following the War of the Confederacy, however, when the old plantation life of the South was broken up, and particularly when the financial resources of the South were utterly exhausted, and the people were called upon to undergo

the horrors of reconstruction, it became impossible to care for the orphans, whose numbers had been vastly increased by the ravages of the war, by the old method of finding charitable neighbors to give them homes. The godly men and women of the times were forced to establish institutions which could be supported by the whole brotherhood. Once the sacred task of building and maintaining Children's Homes was launched, moreover, it took a deep and abiding grip upon the hearts and lives of our people. As Mr. Frank Burkhalter well says: "No phase of Southern Baptist work lies closer to the heart of the average Baptist man and woman than the care of orphan children."

For many years past, therefore, Southern Baptists have been conscious of the fact that—

"A child is crying beyond our door,
In the cold and the wind and the wild downpour,
A child is calling outside our gate,
Starving and stark and desolate.

"How may we sit content and warm
When a child is lost in the night and storm?
How may we break our bread in ease
Hearing the cry of the 'least of these'?"

Growth of Ophanage Work.

Once the task of caring for the homeless children was under way, its development became truly marvelous. By 1900 Southern

Baptists had orphanages in eleven states—some of them very large institutions, viz.: Alabama, Arkansas, Georgia, Kentucky, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, and Virginia. The work continued to grow by leaps and bounds until by 1920, the number of the Children's Homes in the South had doubled, every state in the Southern Baptist Convention having its Children's Home, while the equipment, facilities and services of these institutions showed even greater development.

Contrary to the general supposition, however, Southern Baptists have not supported and enlarged their orphanage work during the last few years in keeping with the progress made in other phases of the work. During the period of the 75 Million Campaign, for example, covering the years of 1919 to 1924, Southern Baptists have had a net gain of 8 new hospitals but no orphanages at all; they have had a net gain of $5,463,499.52 to their hospital property, but only $3,224,886.37 net gain to their orphanage property; and they have had a net gain of 49,425 in the number of patients cared for in our hospitals as compared to a net gain of only 380 more children cared for in our orphanages.

In spite of the relatively subordinate place given to our orphanages in the last few years, however, they have made a record worthy of all praise. Here are the main items in the heroic and splendid record of 1923:

Total number of orphanages	19
Value of equipment and furnishings of the 19 Homes	$737,619.36
Total value of all orphanage property	$4,328,020.37
Indebtedness on orphanage property	$321,919.36
Total acreage in farms owned by the homes	5,521
Number of buildings utilized	151
Number of children in the homes	3,772
Total capacity of the 19 homes	3,906
Children declined for want of room	1,898
Teachers employed in the homes	118
Expended on maintenance of the 19 homes	$661.209.57
Average expended on each child	$196.04
Surgical and dental treatments given children	1,923
Medical treatments given children	1,865
Number of day-schools maintained	11
Number utilizing public schools	8
Grades taught	from 2 to 12
Homes offering special vocational training	13
Homes offering daily and weekly religious services and training	16
Children placed out in good private homes	128

If God has put his favor and blessing upon any task committed to Southern Baptists it is our attempt to serve and to save the little homeless, dependent children.

Baptists honor the individual as no other people in the world, and are therefore fitted to believe in, count upon, and give our best to every one of "these little ones," no matter

where they came from or how they came. They are God's creatures, capable of knowing his divine Son and being fashioned into his likeness. We cannot say to him: "Master send them away!" We must hear him say: "Give you them to eat!" And then we must note the fact that they keep on coming to us! We turned away more than 1,898 of them in 1923, but they will come and knock again for admittance. Are we going to turn them away again and have a record like that to come up before God?

We should have some of the vision and conviction which came to Ben King, the Missouri poet. After viewing the vast and growing multitudes of little outcast children in the city of Chicago, he wrote in his matchless dialect:

"Nobody knows when de col' winds am blowin',
Whar all de po' little chillun am a-goin',
Nobody knows when de night time's hoverin',
How many little ones am des'tute ob coverin'.
Nobody sees, but de Lo'd done see 'em,
An' bime-by de Lo'd'll tell humanity ter free 'em!

"Nobody knows jes' how many am in rags,
A-sleepin' in de hot blocks an' 'roun' on de flags,
Nobody sees all dis poverty an' woe,
A-livin' on de emptyin's an' not a place ter go.
Nobody sees, but de Lo'd done see 'em,
An bime-by de Lo'd'll tell humanity ter free 'em.

"Nobody knows whar dis poverty all comes—
How many po' folks am sleepin' in de slums.
Nobody knows jes' how few am befriendin'
But de good Lo'd knows dar mus' soon be an endin'.
Nobody sees, but de Lo'd done see 'em,
An bime-by de Lo'd'll tell humanity ter free 'em."

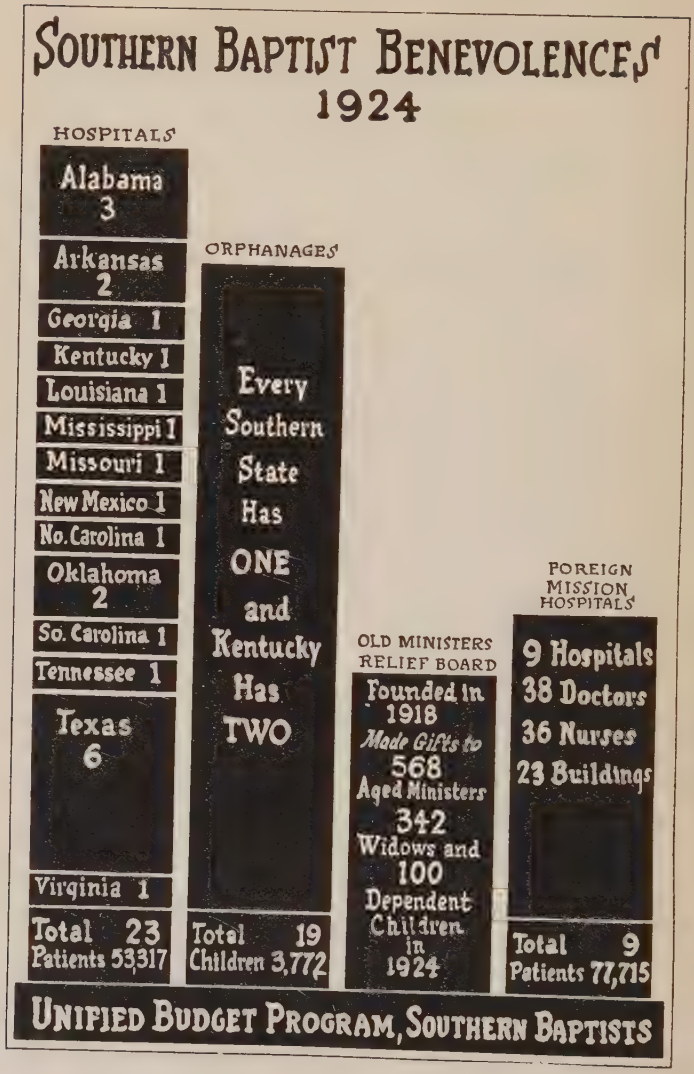
III. Ministerial Relief: The Call of the Aged Ministers, Their Wives and Dependents.

Seventy-three years is a long time to wait; but it is precisely the period which the Southern Baptist Convention forced our aged ministers, or their widows and dependent children, to wait before launching (in 1918) an adequate plan for their relief. Several of the state conventions, it is true, had launched and still conduct special organizations which have rendered invaluable help to those worthy old servants of God who have given their lives, mostly without compensation, to the Master's service. But 73 years passed by before the Southern Baptist Convention attempted to do something worthy of these grand old men and their dependents.

Since the creation of the Board of Ministerial Relief and Annuity, located at Dallas, Texas, in 1918, with Dr. Wm. Lunsford as Corresponding Secretary, however, this long neglected work has gone forward by leaps and bounds. Here are some of the outstanding achievements of the Relief Board as reported in 1924:

Aged ministers being helped by gifts	568
Widows of aged ministers, deceased, who were aided	342
Dependent children of aged deceased ministers aided	100
Total number helped by gifts	1,010
Other aged ministers enrolled to be helped	113
Other widows enrolled to be helped	55
Total cash paid out to needy aged ministers or their widows or children	$125,449.50
Christmas gifts to each one being helped	$5.00 to $10.00
All beneficiaries eligible for the Annuity Fund receive $500.00 a year henceforth.	
Total Reserve Fund for Relief and Annuity on hand	$1,206,291.13
Expenses of carrying on this work.	4.8%

It is true that this represents only a beginning—a good one to be sure—of a great and long-neglected task. But we submit that the progress of this new work among Southern Baptists is a cause for profoundest thanksgiving to God and of sincerest and highest praise for Dr. Lunsford and the Board of Ministerial Relief and Annuity at Dallas. There is, in fact, good grounds for the prediction that the financial achievements of this Board bid fair to rival the financial achievements of the Sunday School Board.


SOUTHERN BAPTIST BENEVOLENCES
1924
HOSPITALS
Alabama 3
Arkansas 2
Georgia 1
Kentucky 1
Louisiana 1
Mississippi 1
Missouri 1
New Mexico 1
No. Carolina 1
Oklahoma 2
So. Carolina 1
Tennessee 1
Texas 6
Virginia 1
Total 23
Patients 53,317
ORPHANAGES
Every Southern State Has ONE and Kentucky Has TWO
Total 19
Children 3,772
OLD MINISTERS RELIEF BOARD
Founded in 1918
Made Gifts to
568 Aged Ministers
342 Widows and
100 Dependent Children
in 1924
FOREIGN MISSION HOSPITALS
9 Hospitals
38 Doctors
36 Nurses
23 Buildings
Total 9
Patients 77,715
UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS

QUESTIONS FOR REVIEW—CHAPTER VIII

(See Special Examination Questions on page 179.)

1. Give three Scriptural reasons for hospital, orphanage and relief work.
2. When and where was the first Baptist hospital in the South opened for service?
3. When was the second hospital launched?
4. How many hospitals had Southern Baptists in 1924?
5. How many Southern Baptist hospitals were there on the foreign fields in 1924?
6. When and why did Southern Baptists begin building and maintaining orphanages?
7. How many orphanages did we have in 1900? How many in 1924?
8. How many orphan children were cared for in all orphanages in 1924?
9. When was the Board of Ministerial Relief organized, where is it located and what is its work?
10. How many aged ministers, their widows and children were aided by this Board in 1924?
11. Who is the Corresponding Secretary of this Board?

SPECIAL EXAMINATION QUESTIONS

The following forty questions are to be the basis of all examinations for seals or certificates. Select at least ten, one from each chapter, as a test of the pupil's knowledge, and require written answers from memory, without aid.

1. Have you read over carefully the Introductory Chapter on "Preparation for Working Together"?
2. Give five of the seven reasons why the church was established by Christ before Pentecost.
3. Name seven of the fifteen principles and practices which Baptist churches have drawn from the New Testament churches.
4. How many white Baptists were in the South in 1875, and how many in 1925?
5. Name the eight points of a well organized church.
6. What are the two ordinances of the churches, and why do Baptists observe these ordinances?
7. What two Scriptural agencies gave us the pattern and the principles of our district associations?
8. What are the three great purposes served by district associations?
9. Are associations composed of churches or "messengers," and why?
10. What are the main officers of associations?
11. Name the three great objects for which conventions exist.
12. Give the seven principles of Baptist conventions.
13. Name ten of the main kinds of work carried on by conventions.
14. What chapters in Acts tell of the first Home Mission Campaign?
15. When did Southern Baptists organize for Home Mission work, and when was the Home Mission Board moved to Atlanta?
16. Name four of our Home Mission leaders (Corresponding Secretaries).
17. Name the eleven departments of Home Mission work carried on now.
18. Name the four great leaders (Corresponding Secretaries) of Southern Baptist Foreign Missions (1845-1925).
19. Name 16 nations in which Southern Baptists are now carrying on Foreign Mission work.

20. Name the five kinds of work done by our foreign missionaries.
21. Name four of the great pioneer leaders of Christian Education in the South.
22. Name five of the oldest Baptist schools and colleges in the South.
23. How many Theological Schools have Southern Baptists, and where are they located?
24. What are the four types of Mission Schools supported by Southern Baptists?
25. Where is the Education Board located and when was it established?
26. When was the first Sunday School Board established, and how long did it exist?
27. When and where was the present Sunday School Board established?
28. Name the three Corresponding Secretaries of the Sunday School Board.
29. Name the three main lines of work carried on by the Sunday School Board.
30. How many young people were enrolled in our B.Y.P.U.'s in 1915? How many in 1925?
31. When and where was the Southern W.M.U. organized?
32. Name five great leaders of W.M.U. work in the past, and give their respective officers.
33. How is the Woman's work of Southern Baptists organized, and what is the main officer or leader in each division?
34. When and where was the first Southern Baptist hospital established?
35. In 1924, how many hospitals had Southern Baptists in the homeland, and how many in foreign lands?
36. How many orphans' homes have Southern Baptists, and what state has two?
37. When was the Board of Ministerial Relief established, and where is its headquarters?
38. How many old ministers, widows and children did this Board assist in 1924?

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